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MONTHLY

SOUL-WINNING NUMBER • OCTOBER 1949



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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

October, 1949

No. 2

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☆ ☆ ☆

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October, 1949

In This Issue

This month's special Soul-Winners' Number is placed in your hands with the prayer that God who "is not willing that any should perish" may bless you through its pages and increase your own soul-winning ministry.

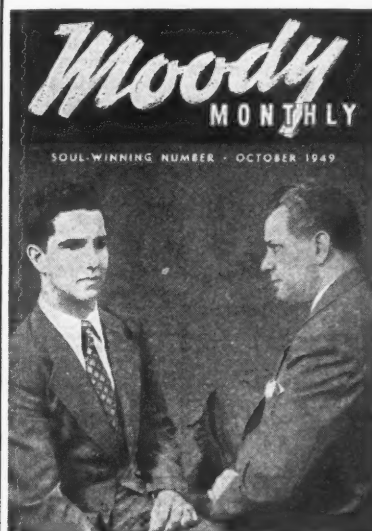
What are your motives in witnessing for Christ? Try to answer this question fully, and you'll be in the right frame of mind to appreciate, "Making Known the Gospel." You'll find inspiration and help in this straightforward statement of why Christians are called to send out the good news of salvation.

For a warm and human record of personal soul-winning, we recommend Whitney Ward's story, "When Angel's Sang." Although Joad was not his name, there was a mountaineer with just the need that Mr. Ward describes who found the Saviour in just the way the author recounts. This is a story which may help you in your own witnessing for Christ.

Concise doctrinal statements are rare, but this month we are glad to present just such a study by William H. Wrighton, former head of the Department of Philosophy at the University of Georgia. Don't lay your copy of MOODY MONTHLY aside until you have reverently considered the wealth of meaning compressed into his article, "The Finished Work of Christ."

Also especially recommended in this issue are "Pathways to Power," one of the outstanding messages presented at the 1949 Founder's Week Conference at Moody Bible Institute in Chicago.

THIS MONTH'S COVER



★ Decision Time—Blessed is that Christian who, following the example of the Lord Jesus Christ, makes use of the ordinary contacts and conversations of every day to point others to eternal life. No soul-winner, as he prayerfully seeks to lead another to a decision for Christ, can know the eternal fruit for God which may spring from his few minutes of faithful testimony. "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water" (John 7:38, A.S.V.).

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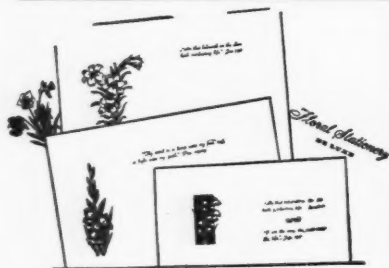
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MRS. WILLARD ALDRICH

Press on Toward the Prize

Philippians 3:14

MOMMIE watched her working so carefully, her sweet face intent as she tried to get the drawing just right. For several days she worked on it, and the last hour before closing time Daddy rushed it to the postoffice, so that the deadline would be met.

Jane was entering the "America the Beautiful Crayon Contest," sponsored by the Milton Bradley Company through the public schools. Her drawing along with those of several others from the fifth grade was being sent in.

"And just think, Mommie, if I win the national prize, I'll get about five hundred dollars, and that's a lot of money."

Mommie listened with interest but also with sympathy, for she knew that although Jane had a bit of talent, it wasn't enough to win that coveted prize. It hurt to see her working so hard and enthusiastically for a prize which she had little possibility of winning.

"And if I get that money, I'll buy a bicycle for me and one for Becky . . . maybe. The rest will go in the bank."

"My, that would be wonderful," answered Mommie, feeling a bit guilty at the false enthusiasm of her tone. "And then when you go to college, you'd have something to start on."

"College—" echoed Jane. "College . . . I'm not saving this for college. I'm saving this till I get married, and then, at least, I'll have a decent wedding." And she hurried upstairs.

"Poor little monkey," thought Mommie, "she probably has visions of a hand-me-down wedding dress and bridesmaid dresses made over by dear Auntie Bessie!"

The days went by and the looked-for letter telling of her good fortune did not arrive. Jane didn't mention it, and neither did Mommie, for she knew that her daughter, so like herself, would prefer to think that others thought she had forgotten it. But how Mommie wished she could have won. It was really a lovely picture, faithfully planned and colored.

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



but it couldn't stand nationwide competition.

"Life is like that," thought Mommie. "Many labor so faithfully, and then go unrewarded and unrecognized."

"But heaven won't be that way. No," Mommie thought, "it won't. For someday up there, every last bit of faithful work will have its reward. Even the cup of cold water given in His name will not be unnoticed. And the dear ones who work in humble places as unto the Lord will receive a reward as shining as those whose ministry has been far-flung and brilliant."

The "well done, good and faithful servant" does not rest upon brilliance, but faithfulness and a heart that is warm toward the Lord.

The same beloved Lord is the one who says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

And will the reward, whatever it is, be any sweeter than the expression of love on the face of our Lord as He looks on us for whom He died? And we, looking at Him, will realize afresh that it was His grace that sustained us, His love that surrounded, and His enabling that made possible the reward.

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Moody Monthly

Our Moody Readers

Answers to Unbelief

I want to congratulate you on the two outstanding articles in the April and May issues, which I believe would lend themselves excellently for combination in one booklet as they seem to complement each other and are to my mind the clearest-cut answers to modernism and unbelief.

I refer to Dr. Wilbur M. Smith's "Brief for Christianity" and the Inter-Varsity Fellowship's "Is Christianity Credible." The latter certainly debunks the sly and smug rhetoric of an intelligent "fool." I have passed both articles on to an intellectual anthropologist with a request for an unbiased reading.

HAROLD A. LOWEN

NEW HYDE PARK, N. Y.

Scholar's Appraisal

Last November while on a missionary trip up the Guaporé River I came upon a quaint little tile-roofed house not far from a settlement of Indians. I was astonished when I saw the owner and heard his cracky, dogmatic speech. He is in his eighties and bearded, an Italian and a retired Bolivian school teacher, spending his last days in a beautiful and secluded spot in the midst of his large garden. Again I received a surprise when he spoke to me in excellent English . . . learned from Jesuit priests in Italy. To bring this up to date, we received a letter from him the other day which I shall quote here.

"My dear Mr. Sharp: I read with the greatest satisfaction the excellent magazine you kindly sent me. MOODY MONTHLY is very interesting, both as a source of information and as an evangelical doctrine defender. It is not a simple reporter of events, it is also a valuable organ of propaganda, and a clever apologist of the Christian faith. From my viewpoint of Catholic fellow, I cannot help admiring its moderation in controversies, its plentifulness of knowledge on biblically discussed points, its zeal and enthusiasm in enlarging the limits of God's kingdom.

"It seems to me that its pages are inspired by Saint Augustine's golden principle: *In necessariis unitas, in dubiis libertas, in omnibus caritas*. That is, all who believe in Christ's redemption must be united in doctrine of salvation, free in discussing doubts of interpretation, without breaking the ties of charity which must always animate the relations among the different Christian communities."

I did not have permission from him to publish his name, but you may publish any of the letter that you like. MOODY MONTHLY is greatly appreciated by us out here on this frontier, thanks to the free missionary subscription.

LYLE AND LILA KENT SHARP

GUAJARA MIRIM, BRAZIL

Choose Ye This Day . . .

How I wish more people would choose this kind of reading matter which is truly food for the soul, instead of the thousand and one popular magazines which may be interesting but not very profitable. I am deeply thankful that

there are publications which can be depended on to print only that which is true and helpful and richly worth reading for building up the spiritual life and health.

MADISON, CONN.

HART LEE SCRANTON

Call from Japan

MOODY MONTHLY has reached me. Many years ago I translated Moody, Torrey, Ironside's books. In my city there are no evangelical missionaries. I started alone the gospel work. I need pure gospel missionary. I'm praying God will send some evangelists.

HIMEJI, JAPAN

K. TSUCHIYAMA

Expositions Wanted

Hope we have more studies by Carl Armerding. That of Joshua was fine. Wish he had one of Isaiah.

AUSTIN, MINN.

MRS. ROY DRUMMOND

I always enjoy every department of the magazine and hope you will soon print another exposition series such as the one by Carl Armerding, recently concluded.

DECATUR, MICH. ANTHONIA VAN'T ZELFER

Such a series was in the making as this was written—Dr. G. Coleman Luck's exposition of the Epistle of James, currently appearing.—Editors.

Appreciation from Africa

I am appreciating the MOODY MONTHLY more than ever and passing my copy on to some young preacher or Christian worker. Want to speak very especially about the article, "Victory—Its Elusive Secret," which appeared in the October number. I have read and studied it over and over again, and it has brought much blessing to my soul. It is such a wonderful message.

F. A. ROBERTS

CAPE TOWN, SOUTH AFRICA

"Moody at the Fair"

Please send me the three back issues of MOODY MONTHLY with "Moody at the Fair." If possible, I want to read all of this story. Please print more like it as it surely is food for the soul.

DEEPWATER, W.VA.

WILLIAM V. FORD

Especially for Ministers

I have just finished reading the article, "My Missionary Challenge" by Oswald J. Smith, in the August number of MOODY MONTHLY. It impressed me greatly, as did many of the other articles in this issue. . . . All ministers should have an opportunity to read Dr. Smith's message. I am enclosing two dollars so that this issue may be sent to a few ministers in our city.

MR. AND MRS. H. CHRISTENSEN

RACINE, WIS.

Task for Sunday School

Thank God for Dr. Oswald Smith's "Missionary Challenge" in the August MOODY MONTHLY. . . . How does Dr. Smith carry on his own church program to "make every Christian a missionary"?

I have long believed church member-



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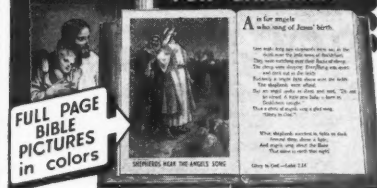
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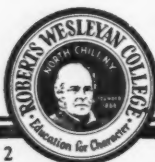
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GARY, IND.

MRS. P. J. SCHOON

We do appreciate the blessings through MOODY MONTHLY. The article, "My Missionary Challenge" by Oswald J. Smith, is very good. We have enjoyed D. W. Cram's articles on "Moody at the Fair." ROCK FALLS, ILL.

LOIS AKERBERG

The missionary issue of MOODY MONTHLY is splendid. The article by Dr. Oswald J. Smith was very challenging.

BALTIMORE, MD.

RUTH G. JOHNSTON

Missionary Thanks

I have your letter saying it has been possible to keep me on the subscription list for the coming year. This gives me great pleasure, and I deeply appreciate the liberal spirit of those who make possible your missionary subscription ministry.

The MOODY MONTHLY is certainly a welcome visitor here. We of this missionary household are avid readers of its pages. My letter would be long if I mentioned the different features that instruct and delight us. Such articles as "Brief for Christianity," by Dr. Smith, and that study of Joseph of Arimathea are highly valuable and helpful. The book review page keeps me up to date on many volumes which I don't suppose I will see in entirety.

HOPE SHELDON

SENSUNTEPEQUE, EL SALVADOR

Thank you for placing our name on the subscription list to MOODY MONTHLY for this year. . . . It is a big blessing to us, and we do not want to be without it. We try to read all of the articles, even though it has to be done by sprints sometimes.

Thirty men are enrolled here in the Robinson Bible Institute for Indians. They take as intensive classes as possible every Tuesday through Friday, and then make week-end evangelistic trips, mostly on foot, every Saturday through Monday. While here, they do their own cooking, washing and cleaning. The student body elects an inspector every month to oversee the routine work and order.

CARL O. MALMSTROM

THE CENTRAL AMERICAN MISSION
PANAJACHEL, GUATEMALA

(Readers who would like to share in bringing MOODY MONTHLY to other missionaries in the field may do so by sending a contribution to the Missionary Subscription Fund, care of MOODY MONTHLY. —EDITORS.)

Moody Monthly



Exterior and interior of new Memorial Chapel with exercises of which Dr. Ironside was the speaker.

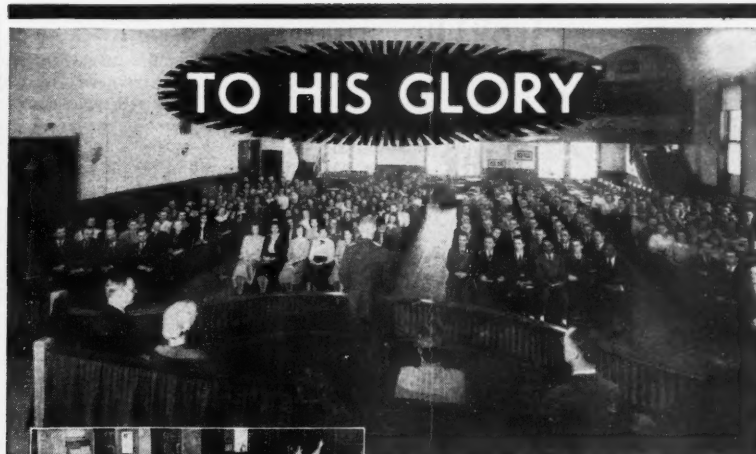


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Displaced Persons Still in Need of Help

As winter nears, relief organizations report that there is still tremendous need for food, clothing, and other necessities among displaced persons around the world.

About twelve million people of German descent forced out of surrounding countries are pouring into Germany, according to one report. The problem is intensified by the daily arrival of a thousand refugees in the west from the eastern zone. The greatest needs in the eastern zone, according to the source, are shoes and medicine. Most of these needs must be met before the erection and rebuilding of churches can take place.

Another account states that one-tenth of the entire population of Greece is composed of refugees. Thousands are without any homes, and thousands more live in tents. One small town with a normal population of 18,000 bulges with 30,000 refugees.

Displaced persons also are said to constitute one of the most difficult problems in India, where estimates indicate the number of homeless to be near the nine million mark. Most of those who arrived in Pakistan this summer were penniless, having left all their possessions behind.

Many other sections of Europe and Asia report similar needs. Relief sent in the past has helped greatly, but, contrary to popular opinion, much aid—both material and spiritual—is still badly needed.

HCJB Gives Aid Following Earthquake

After the worst earthquake since 1750 struck Ecuador in August, missionary radio station HCJB played a key role in helping mobilize the nation's resources, in sending out news of the disaster and in maintaining a gospel testimony. The gospel station offered further aid by sending its medical staff to the scene of the quake.

Immediately after the earthquake hit, the HCJB portable transmitter was rushed to the scene some eighty miles south of Quito, according to Clarence Jones, co-director of the radio station. Shortly following, the president of Ecuador addressed the nation over a network of stations originating with the HCJB transmitter in the field.

The station's portable transmitter proved invaluable because it could be used even after normal supplies of power were disrupted, Jones explained. Short-wave facilities of the station also aided in gathering early news reports of the disaster, he added.

Details of the station's work were received by Jones in Chicago where he was serving as co-director of the Summer School of Christian Radio, then in session at Moody Bible Institute.

Youth for Christ Holds World Congress

Two hundred delegates from sixteen countries pledged mutual aid in the evangelization of Europe at Youth for Christ's World Congress in Cannes.

France, during mid-August. Brussels, Belgium, was chosen as the site of the organization's next congress, to be held in August, 1950.

Delegates from the United States, Canada, Egypt and thirteen European countries worked for eight days on reports and decisions, conducting nightly evangelistic rallies in four cities. With crowds of from 20 to 700 attending these rallies, hundreds professed Christ as Saviour during the week. At the smallest rally, six out of the total audience of twenty made decisions for Christ.

Leaders of the congress were Dr. Robert A. Cook of Chicago, international president; Robert Evans of Paris, European secretary; and Boris Bessmertny, head of France Youth for Christ.

Crew of Hitler's Yacht Supplied with Scriptures

The crew of the *Grille*, four million dollar yacht once owned by Adolf Hitler, was recently supplied with Bibles, New Testaments, and biblical selections. The Scriptures were provided by the New York Bible Society in Arabic, German, Italian, French, and English to accommodate various nationalities represented.

Donald Cutts, marine agent for the Bible Society, visited the boat when it arrived in New York. He found the crew receptive, stayed for supper, and distributed the literature.

"You are the first one to come aboard to give us anything," the ship's engineer told him. "Most people today are interested only in getting our money." An Italian asked for an additional Bible in his language for a fellow seaman who was on watch at the time the Scriptures were distributed.

American Council Plans Convention in Washington

The eighth annual convention of the American Council of Christian Churches will be held late in October at the Grace Baptist Church, Washington, D.C. Speakers for the three-day session include William McCarrell and Robert T. Ketcham, of Chicago; Clyde Kennedy of Glendale, Calif.; Otis Fuller, Grand Rapids; Carl McIntyre, Collingswood, N.J.; and Harilee Bordeaux, New York. The convention will be held October 26-28.

To Organize More Hi-Bornagainers Clubs

Plans to extend the work of the Hi-Bornagainers Club program as rapidly as local sponsorship and financial backing can be found have been announced by the High School Evangelism Fellowship, Inc., of New York, parent organization of the clubs.

Organized by A. Brandt Reed, the Hi-B.A. Clubs were begun more than ten years ago to evangelize young people and their families, to strengthen local churches and to direct vigorous young men and women into full-time Christian service. Up to the present time, their work—including the testimony of their "Commandos for Christ"—has been confined to the metropolitan area of New York and to south Jersey.

Moody Monthly

Pacific Garden Mission Observes 72nd Birthday

Since 1877, Pacific Garden Mission has extended an invitation to the helpless and hopeless who drift along Chicago's notorious "skid row." During this time its converts have numbered such Christian stalwarts as Billy Sunday, Mel Trotter, Harry Monroe, Walter "Happy Mac" MacDonald and thousands of others.

Meeting at the Stevens Hotel for its annual rally, the mission observed its seventy-second anniversary on September 25. Visible evidence of its ministry in recent years was present in the form of a one hundred voice men's chorus made up of mission converts. Testimonies of these and others saved through the work of the mission were among the highlights of the rally.

In his report on last year's work, Superintendent Harry Saulnier said that last year more than 8,000 men, women and servicemen professed to accept Christ at Pacific Garden Mission. Citing the need of this group, he presented a new program for rehabilitating converts through Bible study, prayer and full-time occupation under close supervision.

Dodds Testimony Follows Exhibition Race

Because he consented to run an exhibition race in Stockholm, Sweden, Gil Dodds was able to speak for fifteen minutes to a crowd of 5,000 this summer about the things of Christ.

While on a Youth for Christ tour in the Scandinavian countries, he was asked to run a race with Arne Andersson, one of Sweden's great athletes. Dodds consented on condition that he be permitted to talk to the crowd afterward.

Accompanying Dodds on the tour were Orval Butcher, youth pastor of the First Covenant Church of Minneapolis, and Mel Larson. The trio left the United States for Europe in mid-July, spending a month in Sweden and Norway.

Dodds is holder of the world indoor record in the mile.

Sunday School Leaders to Convene

Sunday school leaders from nearly every part of the country will gather at Oakland, Calif., October 10-13 for the fourth annual convention of the National Sunday School Association.

Emphasis will be placed upon the "how-to-do-it" aspects of Sunday school work, according to pre-convention announcements. Speakers include Dr. H. H. Savage, of Pontiac, Mich., president of the National Sunday School Association; Henrietta Mears, of Hollywood; Dr. David Cowie, of Seattle; Dr. A. S. London, of Kansas City, Mo., and Dr. Harold Chalfant, of Los Angeles.

Begin New Building at Stony Brook School

Ground-breaking ceremonies for a new \$175,000 classroom building were held recently at Stony Brook School for Boys, Stony Brook, L.I. The new building will contain eight classrooms, a study hall, a physics laboratory, and a chemistry



Gil Dodds talks to crowd of 5,000 at Stockholm, Sweden, following his exhibition race.

laboratory. In addition, the A. C. Gaebele Memorial Library and the headmaster's office will be housed in the new unit. The building will be completed before September 1950, according to present plans.

Form Agency to Place Children

A new children's placement agency has been organized to serve the interests of evangelical groups in the Chicago area. The organization, called the Evangelical Welfare Agency, is expected to begin operation October 1.

The agency, established by the Midwest Regional of the National Association of Evangelicals, has asked Milford Sholund, pastor of Winnetka Bible Church, to be its chairman. Other officers include Dr. Harold L. Lundquist, pastor of the First Evangelical Free Church, Chicago, vice-chairman; Dr. Howard Hamlin, Woodlawn Hospital, secretary; and Peter Laning, treasurer.

Announce Sixth Bible Reading Campaign

Several million people around the world will be asked to join in reading the Bible every day between Thanksgiving and Christmas in the sixth annual world-wide Bible reading program. Theme for this year's observance, which is sponsored annually by the American Bible Society, will be "The Book to Live By."

A list of daily Bible readings for the thirty-two-day period has again been prepared in the form of bookmarks printed in Chinese, Arabic, Portuguese and Spanish as well as English. A special size bookmark will also be available for industrial distribution in salary envelopes and in other similar ways.

Last year more than twelve million bookmarks were distributed in the Bible reading campaign.

"Believe It or Not" Item Used in Church Campaign

"One bank 'rates' Robert L. Ripley's 'Believe It or Not' because it is heretofore

unheard of that a bank be unmarked. But nearly twenty thousand Southern Baptist church buildings bear no marking whatever. Believe that or not!"

These words below a cartoon showing the Citizens Bank in Weston, W. Va.—a bank without any sign or identification—are being used to promote a campaign to place a sign on every Southern Baptist church building.

Permission to reprint the cartoon was granted by Robert L. Ripley, the widely known newspaper cartoonist, just eleven days before his death last May.

New Chief of Army Chaplains

Chaplain (Colonel) Roy H. Parker, recently serving as supervisory chaplain of the Far East Command, has been nominated by President Truman to serve for a four-year term as Army chief of chaplains.

Chaplain Parker was educated at William Jewell Academy and William Jewell College in Liberty, Mo., and ordained as a Southern Baptist minister. Since 1918, he has served as a chaplain in the Philippine Islands, Hawaii, and North Africa as well as in the United States. He holds the degree of doctor of divinity from William Jewell College.

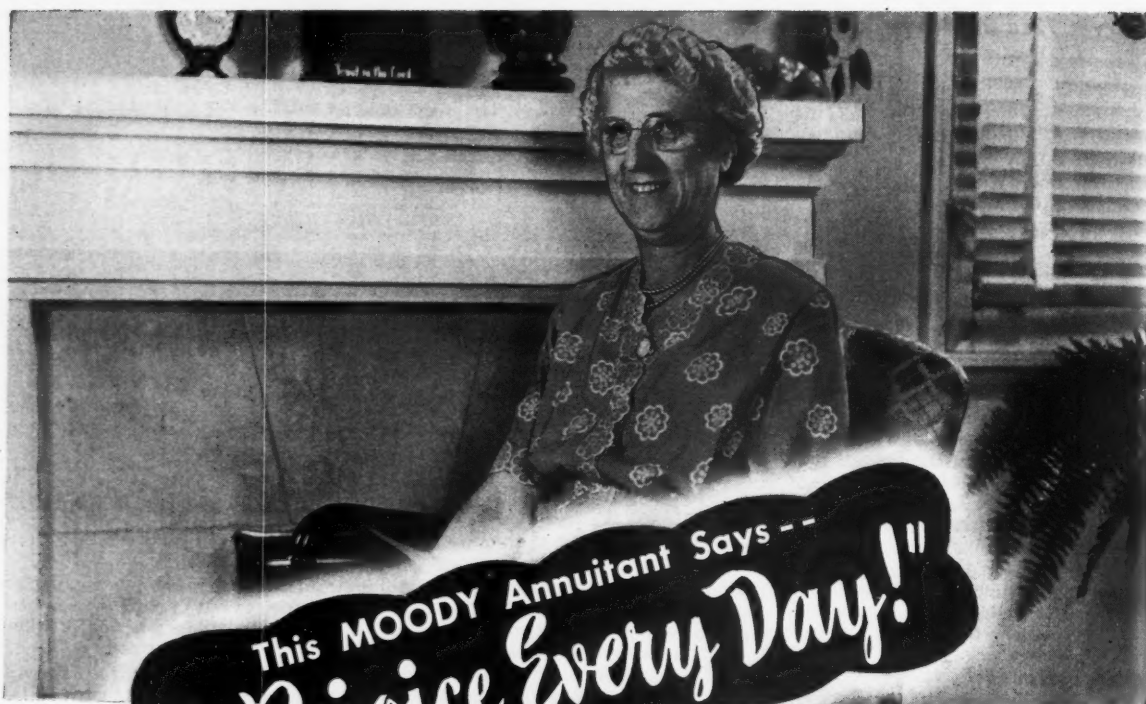
Credits Planes With Rescuing 8,000

More details have reached this side of the world concerning the role of the Lutheran World Federation's C-47 transport, the *St. Paul*, in China.

A recent article in the *Hong Kong Standard* described the *St. Paul* as "the savingest aircraft in all China—saving lives and saving souls." It asserted that the present plane and its predecessor have rescued 8,000 persons from possible captivity in a dozen large cities which have fallen to the Communist army.

The plane made its last flight out of beleaguered Shanghai the day that China's capital city fell. On this last trip

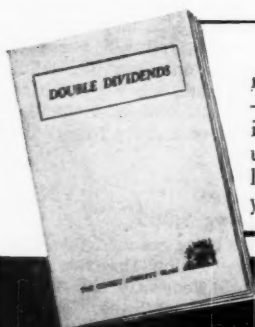
[Continued on page 115]



This MOODY Annuitant Says --
"I Rejoice Every Day!"

"IT IS a daily cause of rejoicing that I have put my money into Moody Bible Institute in annuity form. It is like putting it into the Lord's hands for His use in training youth for soul-winning and Christian service in every part of the world.

"It gives me a wonderful feeling of security indeed to know that the financial returns will help to meet the material needs of my lifetime. Far more important, however, is the fact that I can help provide sound Bible teaching at Moody which will bring sure returns in precious souls for Christ."



Double Dividends indeed! This annuitant is only one of the many who rejoice in their unique partnership with Moody Bible Institute. You, too —by means of a single lump-sum gift—can know the satisfaction of helping train young people for Christian service, as well as the assurance of an unchanging financial return, year after year for life. Our illustrated booklet, *Double Dividends*, gives full information. Mail the coupon now for your free copy!

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Please send me my free copy of your booklet, *Double Dividends*.

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MOODY BIBLE INSTITUTE •

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Editorials

He That Winneth Souls

The one great work committed by Christ to His Church is the task of witnessing for Him.

What a simple task, and yet how tremendously important it is! We are not asked to convince or persuade, but merely to be witnesses of Christ's deity, His death for our sins, His resurrection for our justification, His power to save. True, we are to do this in a hostile and unbelieving world; but to help us, we have the Word of God, the leading of the Holy Spirit, and the unfailing privilege of intercession in prayer.

Few Christians realize how quickly the entire world could be evangelized if we were really faithful witnesses. Suppose, for example, a single Christian were to win but one soul a year. And suppose that every soul he won would, in turn, win another soul a year, and so on in a continuing chain. Within ten years, more than one thousand would have been reached, in twenty years the number would grow to more than four million and long before the thirtieth year, the entire world would have heard the gospel!

Such are the results we could expect in from twenty to thirty years provided the message of salvation were spread by an unbroken chain of witnesses, each one winning only one soul a year. The fact that today, two thousand years after Christ, approximately one-half the world's population has never heard the gospel even once hints at the number of professing Christians who have not witnessed for their Lord.

But let's come closer home. How many people are there in your neighborhood who may never once have been asked to receive Jesus as their Saviour? How many are there in your church to whom no one has ever talked in a personal way about the welfare of their souls?

During World War II, thousands of service men and women came to a saving knowledge of Christ in various Christian service centers throughout the country. Many of these were boys and girls who had been reared in at least nominally Christian homes and in churches which preached the gospel. Yet how often these same young people, after experiencing the reality of salvation, rose from their knees

to ask in hurt bewilderment, "Why didn't anyone tell us before?"

Why, indeed?

The greatest need of the world today is not for mighty preachers, important as is their ministry. It is not for evangelists, vital as is their work. It is for witnesses—lay men and women in every walk of life so transformed by Christ and so burdened for lost souls that they will go out in love and compassion and tell the ones next to them about their Lord and Saviour.

We do not wish to minimize the difficulties of soul-winning. Probably there is nothing you will ever do as a Christian which Satan will oppose more vigorously. He will tell you that you are not qualified. He will tell you that the person on your heart will not listen. He will tell you that you will make yourself ridiculous, that now is not the time, that this is not the place. But oh, friend, whose time for working grows shorter every day, the Holy Spirit is ready and able to overcome each obstacle which Satan lays before you.

Just now, before you turn your eyes from this page, ask God to help you speak to someone every day about receiving Christ. And in the months ahead, look to Jesus to make you His loyal ambassador wherever He may send you, and a true and faithful fisher of men.

Confirming Voices

Since the discovery of the new Isaiah manuscript was announced last spring, several new stories and articles have thrown additional light on the circumstances of the find and its significance. These provide an intensely interesting glimpse of how Bible manuscripts are found, identified and reclaimed for study in confirming the established text of the Scriptures.

The story of the original discovery reads like a book. Several scrolls were found by wandering Arabs in a hillside cave overlooking the Dead Sea. Two or three of the rolls were sold to the Hebrew University in Jerusalem, and the remaining scrolls, making up four manuscripts, were sold to the Syrian Orthodox Church.

The value of the scrolls, however, was not discovered until the Syrians brought them to the attention of the American Schools of Oriental Research in Jerusalem in May, 1948, just as the British

mandate in Palestine was about to end. Shortly after they had been photographed and removed to a place of safety, the Syrian convent in Jerusalem where they had been kept was badly damaged in the fighting which swept through the old section of the city.

By far the most important find was a Hebrew manuscript of the Book of Isaiah, believed to date back at least to 100 B. C. This would mean that the scroll was copied some 700 years after Isaiah's death and fully a thousand years earlier than the oldest previously known Isaiah manuscript in Hebrew on which present Bible versions are based.

This original find, however, is only part of the story. Last February a detachment of the Jordanian Arab Legion found the cave where the Isaiah scroll had been discovered. Soon afterward archaeologists, using penknives and fingers, carefully scraped and sifted scores of blackened wads of ancient parchment from the floor of the cave.

More painstaking work followed. By allowing the wads of parchment to absorb moisture, then placing them in a refrigerator to reharden, it was possible to separate approximately one hundred fragments and fit them together so they could be bleached and read. So far, fragments from Genesis, Deuteronomy, Leviticus, Judges and Daniel have thus been identified and dated as having been written from one hundred to three hundred years before the time of Christ.

Several years of study lie ahead before scholars will have gathered most of the information contained in these newly discovered manuscripts and manuscript fragments. These, together with scrolls purchased by the Hebrew University, and fragments in the hands of other archaeologists, are expected to reveal more details of ancient Jewish history as well as to improve our understanding of the ancient Hebrew language. Historical references in the scrolls may also throw new light on various Old Testament passages.

The real significance of the manuscript discoveries, however, lies in their added testimony to the accuracy of the Scriptures. Speaking of the text of the Isaiah scroll, for example, Dr. John C. Trever, who first identified this manuscript, says:

"Perhaps the greatest significance of the . . . discovery is its testimony to the substantial accuracy of the established text which is based on manuscripts copied more than a thousand years later than the one just discovered. . . . Despite the fact that every column . . . contains numerous differences [minor variations] from the received text used by scholars today, the most amazing fact is how few of the differences are significant for meaning."

Thus fragment by fragment, the discovery of such ancient manuscripts is adding to the number of documentary witnesses which attest the reliability of our Bible. At the same time, such discoveries testify to the marvelous way in which God has preserved His Word down through the ages for us today.

How to "Eat" the Word

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it that gets

the benefit of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength, and all the usefulness and joy of living.

Holding the Word in your mind is like holding food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your pastor, your Sunday school teacher, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. . . .

Make the task as easy as possible by taking a portion so small that it may be readily recalled several times during the busy day. And see that you do recall it, that is the point. Master your will until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you.

The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

"The name of the Lord," said I, "why that means the Lord Himself! He is a 'strong tower.' And the 'strong tower'? In olden time, that was a place of defense and protection, like our forts today. 'The righteous runneth into it.' Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness?"

"Runneth"—there is a thought of haste because of the pursuit by the enemy," and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." "Runneth into it, and is safe." Oh, the security and peace of the believer who puts his trust in God! And so I kept

on "masticating" the Word and finding something new in it at every bite.

Before the day was over, I needed all the strength I got out of it. There were trials that day; the enemy was on my heels, and how glad I was to run, and to know the place to run and be safe!

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength, and joy, and power, and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred people. And to how many more will they pass it on? Can you compute the number of souls to whom they may pass it on in a lifetime, and who, in turn, may pass it on, and on, and on, while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well!

Memorize the Bible if you want to be blessed and become a blessing.

—James M. Gray

At Home With Christ

Dr. B. B. Sutcliffe, beloved Bible teacher and conference speaker, was called to be with his Lord on August 3. His home-going followed a year in which he had been confined to his room, unable to continue his teaching at the Multnomah School of the Bible in Portland, Ore.

A nationally known Bible conference speaker, Dr. Sutcliffe's widespread ministry in this field developed while a member of the Extension staff of Moody Bible Institute of Chicago from 1916 to 1922. He was a graduate of the Institute and had served in the office of superintendent of men and as a member of the Institute faculty. He had also served on the faculty of Dallas Theological Seminary.

In recent years his ministry has been carried on at Multnomah School of the Bible, which he helped to found and which he led from 1936 to 1943 as the

school's first president. He was a member of the faculty from the inception of the school and at the time of his death was chairman of its board of directors.

A frequent contributor to Christian periodicals, Dr. Sutcliffe was also the author of several publications. In addition he carried on a far-reaching prayer ministry, extending into virtually every field of Christian work. Organizations, causes, crises and individuals were subjects of fervent, believing prayer.

Possibly his greatest influence, however, will be felt through the lives of the many young people he helped to inspire and guide into paths of Christian service during his ministry as a Bible teacher.

Dr. Sutcliffe's life of Christian usefulness began with a conversion which was an answer to his mother's unwavering faith in God. At the time of her death, he was yet unsaved. Rising up from her deathbed, however, his mother thanked God for placing her son in the ministry, then settled back, having gone to be with Christ.

How abundantly her prayers have been answered and how many have been blessed because of God's faithfulness in saving and calling Dr. Sutcliffe to His service. May our Lord raise up many more such praying, believing mothers and more such consecrated and fruitful sons!

Remedy for Skid Row

The reaction of the public to recent newspaper articles exposing Chicago's Skid Row illustrates once again that the natural man is just as powerless to help others in the grip of sin as he is to help himself.

When confronted with the problem of dealing with Skid Row's hundreds of sin-wracked derelicts existing in a world of liquor, vice and crime, neither the city's police department nor its reform-minded citizens were able to offer a real solution. Christians, however, can praise God for the testimony to the power of the gospel which was raised up in a full-page advertisement published over the name of Chicago's seventy-two-year-old Pacific Garden Mission.

We commend the attention of our readers to the text of this ad. Headed by a sketch of a typical Skid Row face, it read as follows:

"If you see this man from Skid Row, tell him . . . it's not too late!

"Because there's a time-tested way that guarantees a 'come back.' Consider how this is possible:

"The man on Skid Row is there because of the failure of his kind of life which he brought into the world with him. To talk to him about 'ethics' or 'morals' is to waste words. To expect him to 'practice' this or that religion is to ask the impossible. He is beyond the aid of mere religion.

"What he needs is a new kind of life. The essence of Christianity is life. That man may be rescued from their past by the impartation of a superior kind of life is the message of the New Testament. This new life is called 'eternal life.' It seizes upon the man and lifts him up onto a new level of existence. This is called the 'new birth' and makes a man a 'new creation.' The fallen man is given a new nature; new desires and new motives go to work inside of him. And all this comes through an encounter with Jesus

[Continued on page 138]

Coming Next Month

Living in Apostate Days—How can Christians adjust their lives to present a vital testimony and to resist the peculiar temptations of the times? Here is a practical program of faith and action for our age.

A Good Word for the "Good Old Days"—Vance Havner looks back to times when church members shouted their way through revivals, when the ungodly were roused by sermons on hell and believers pillowed their heads in simple faith on the hope of meeting loved ones "over the river."

Books and Children—For good or for evil, books exert a tremendous influence on young lives. A timely article to encourage and guide you in selecting worthwhile books for boys and girls in your home, Sunday school class or neighborhood.

Making known The Gospel

By John Watkins Simmonds, Jr.

The class day address which follows was presented by Mr. Simmonds as a representative of the men of the class graduated from Moody Bible Institute, Chicago, on August 4. Although in a sense it is the testimony of young people consecrated to special Christian service, its message applies to every believer who is genuinely concerned with the task entrusted by Christ to His Church.—Editors

As we, the men of the August 1949 class, leave the Moody Bible Institute, we are conscious of a deep feeling of gratitude and a profound sense of responsibility. We give thanks to God upon every remembrance of the faculty and friends who have made our training possible. Because of prayers, guidance and gifts in our behalf, we are responsible to God for the performance of that for which we have been prepared in this place.

The purpose of our lives is expressed by our class motto from Ephesians 6:19: "To make known the gospel."

By "gospel," of course, the Scriptures mean the message of good news which sets forth the substitutionary death of the Lord Jesus Christ, and His resurrection for the justification of all who will believe in Him.

In considering the task of making known the gospel, I should like to answer three questions: (1) Why make known the gospel? (2) What preparation is necessary? (3) How shall we make it known?

First, why should we make known the gospel?

One reason is that this same gospel has been made known to us. Many of us can testify that before we heard this glorious message, our lives were empty, purposeless, and devoid of the constraining urge that marks the man in Christ. We were moving through life in a lackadaisical manner, living on dreams and fearing only reality. In short, we were escapist. Well might we say with Robert Murray McChesney:

*"I once was a stranger to grace and to God,
I knew not my danger, and felt not my load;*



Why send out the good news of salvation...and how?

The answers given by this young servant of God may be your answers, too!

*Though friends spoke in rapture of
Christ on the tree,
Jehovah Tsidkenu was nothing to me."*

Many of us were taught early in life to go to Sunday school and church but were never introduced to the One who "loved us and gave himself for us." Others were born in Christian homes, and early in life trusted in "Jesus, the lover of our souls." No two men in this class have the same testimony, but all have the same Saviour; all have been saved by the same "wonderful grace of Jesus." This being true, duty demands that we tell others of the One who saved us, "not according to our works, but according to his own purpose and grace."

The need of the world also demands that we who have received the Lord Jesus Christ tell those who have not. Christians have been accused of being conceited because they insist that all who have not accepted Jesus Christ are lost, dead in trespasses and sins, and condemned to everlasting punishment. Because we say

that we have what the whole world needs, we are accused of bigotry; but the pronouncement of Scripture is that since One died for all, then all must be dead. Notice that—dead. Not as some would have us believe: in need of education, lacking proper environment, sick, or even dying—but dead! Yes, "dead in trespasses and sins," totally unable to help themselves. It is therefore imperative that we bring this life-giving message to them.

Another reason for our preaching the gospel is that this is the command of the Lord Jesus Christ. His last words, before He ascended into glory, were, "Go ye into all the world and preach the gospel." We have been commissioned by Him to be His witnesses, "unto the uttermost part of the earth." Any Christian who is not seeking to fulfill this divine mandate is walking in disobedience to the risen, living Lord. We have been bought with a price; we are not our own. Thus our lives are His, and we make known His gospel in obedience to the Lord we love.

The fourth and greatest reason for making known the gospel is the love of Christ burning within our hearts, con-

✦ Illustrated By Weldon Bedell ✦

straining us. I say this is the greatest because without this tender, yet ever present love, all other motives are empty. It was the divine compassion and infinite love of Christ which led Him to die an ignominious death on a Roman cross. With the eye of faith we can see Him hanging on the accursed tree, then risen and glorified. With Paul, our hearts cry within us, "Lord, what wilt thou have me to do?"

Having thus given ourselves to Him, He possesses us, and His love is shed abroad in our hearts by the Holy Ghost. This love of Christ so burns within us that we must preach the gospel. Our ordination is the ordination of the pierced hands.

*"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."*

ONE MUST HAVE more than a

★ ★ ★

I Know Whom I Have Believed

"Lord, I believe; help thou mine unbelief."

—Mark 9:24

EMMET RUSSELL

Faith climbs the mountains: dizzy unbelief
Would hurl me from their summits. Faith is strong
To swim the rivers: fainting unbelief
Would drown me in their swirling waters deep.
Faith leaps unscathed through fiery trials: doubt
Is seared with disappointment's first reproof.
My faith is naught, if grace should stand aloof:
Faith adds no power to him love doth not keep.
Lord Jesus, I believe, and I belong
To Love eternal, changeless, gracious, pure,
To Love incarnate in the virgin's Son,
To Love empowering, overcoming, sure:
Lord, I believe in thee, the Faithful One!

★ ★ ★

passion for souls, however, to preach the gospel effectively. The minister of Jesus Christ must be prepared socially, scholastically, and spiritually.

By social preparation, we mean the training gained through daily contact with people. The men of our class have received such training in many different places—on farms, in factories, offices and high schools and in military service. This type of preparation has not been neglected at Moody Bible Institute. Our life in the classroom, at places of employment, on practical work assignments, in dormitories and in recreation has all been so directed that we may reach out more effectively to win the lost for Christ. Such preparation is essential.

Scholastic preparation, however, is even more important. It can be obtained only through purposeful, persistent, and untiring effort. It means hours in the classroom, hours of diligent study.

In our work at Moody Bible Institute, the greatest emphasis has been upon the Word of God. We have studied the pages

of this holy, life-giving, sanctifying, joy-inspiring, peace-bestowing Book from Genesis to Revelation. Many hours have been given to careful study of individual books in this, the Book of books, yet we must confess that we have only crossed the threshold of this treasure house of blessing. A doctor may master his book on anatomy; a lawyer may complete his study of jurisprudence; a philosopher may learn all there is to know of the works of Plato; a musician may, after many years, be able to play from memory all the works of Bach; but none of us can ever lay down the Bible and say, "I have finished; there is no more; I have exhausted all its riches."

We have also been introduced to many of the adjuncts which enrich the service of the Christian worker. Consecrated teachers have led us in examining the battlements which Satan has set up against the gospel of Jesus Christ, but we have also seen the goodly heritage left us by defenders of the faith. We know that "he that is in us is greater than he that

Christ for men. "It is God who worketh in us, both to will and to do of his good pleasure," and it is through communion with Him that we are kept within His sovereign will.

FINALLY, let us consider how we are to make known the gospel.

The first means is by preaching the Word of God. One man has been outstanding in all the commencement exercises I have attended at Moody Bible Institute. I am referring to Mr. Thomas S. Smith, one of our trustees. Mr. Smith always has this final admonition for each graduating class—"Preach the Word." These words have come home to me with tremendous force each time that I have heard them, and each time within my heart I have made this vow: "By the all-sufficient grace of God, I will preach, with all the energy God gives me, the living Word of God." Each member of this class is a consecrated "herald of salvation," and as such we are going forth to preach God's Holy Word.

A second way of making known the gospel is by teaching the Word. There is an important difference between teaching and preaching. To teach is to impart. Teaching speaks of personal contact not possible in preaching. It is committing unto others the things which have been heard of many witnesses. Not only are we going to preach to the multitudes, but we are going to teach individuals in a personal way. We may call this personal soul-winning. It is, however, teaching the gospel. Many of the men in this class were saved while in the service through this very means of making known the gospel. Now they are going forth to teach others of Jesus and His love.

Finally, we are going to make known the gospel by *living* the Word of God. Paul's testimony to the Thessalonians was, that his "gospel came not . . . in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul's message was powerful not only because he was a dynamic preacher and masterful teacher, but because every word he spoke was endorsed by his life. This is what the world needs today. Men will never believe our words about Jesus Christ until, by looking upon us, they can see "that we have been with Jesus." The greatest apologetic for belief in all the supernatural events recorded in Scripture is a life lived manifestly by supernatural power; and by the grace of God we shall make known the gospel by the lives we live.

Results of such a ministry cannot be measured in numbers. Instead it can be seen in the transformed lives of those reached and heard in the songs of the redeemed to whom the Bread of Life is brought.

But we are needy. Our motto is taken from a prayer request, and even as did the great apostle, we need to be upheld in prayer. Pray for us, that utterance may be given unto us, that we may open our mouths boldly, to make known the mystery of the gospel.

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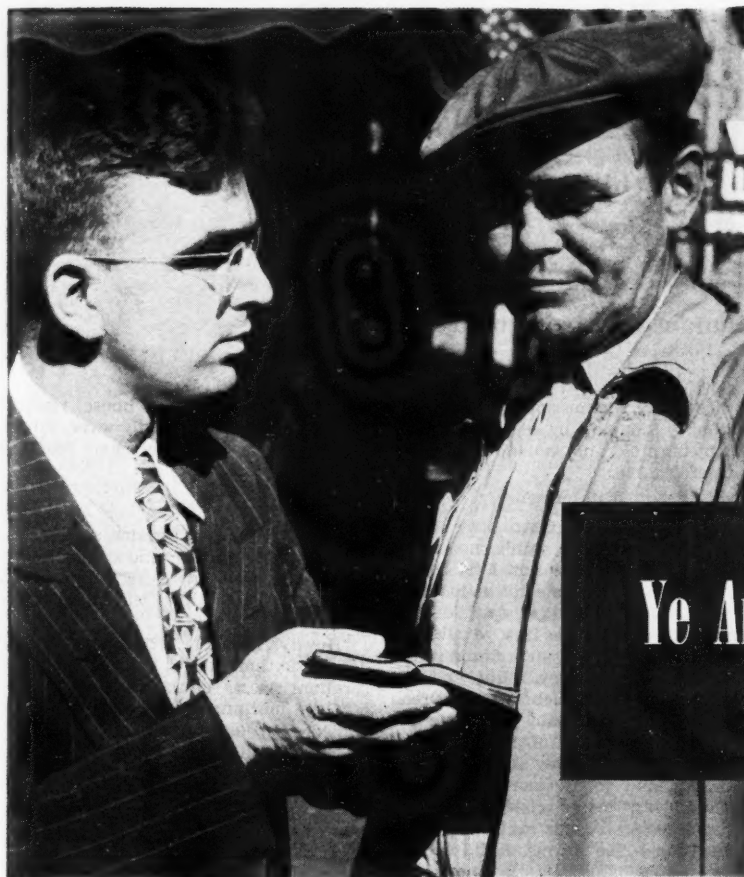
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*Not talent or ability,
but faithfulness and trust
in God's complete provision
are the keys to winning
souls for Christ*



Ye Are My Witnesses

By CAREY C. NEFF

THE Scriptures declare that "there was a man sent from God . . . for a witness." Many Christians overlook the fact that God has given them a similar responsibility. We point to ministers and missionaries as God's witnesses, and fail to see that each individual Christian is charged with responsibility for bearing testimony to the saving power of Christ.

Living a life that will glorify Christ is one method of testifying to the unsaved. Our daily walk can show most effectively the peace and joy that God gives His children. What we do, say and are should cause the unsaved to want to know the One whom we know. But this alone is not enough. Rarely do sinners come to know the joy of sins forgiven unless someone cares enough to tell them how to become new creatures in Christ by believing in His name.

Sometimes we are kept from dealing with people about their souls by the feeling that others are better prepared than we are. We may point to Christians with keener minds and more pleasing personalities, as persons who are better able to help the unsaved. Or we may entertain fears about saying the wrong things, things which we imagine may make the person more difficult to reach later on.

Occasionally such excuses may be based on fact, but often these arguments are used by Satan to cheat us out of souls for whom Christ died. I have come to believe that even if God should give a person the

characteristics of a perfect personal worker, Satan would still try hard to persuade him that he is too tall, too short, too thin or too fat to do personal work.

In his book, *Fishing for Men*, Dr. Trumbull relates that each time he saw an opportunity to tell a man about Christ, Satan was there to remind him to wait for a more favorable opening. Perhaps Satan is using one of the things just mentioned in trying to keep you from God's work.

If we examine all the Scriptures have to say on the heroes mentioned in Hebrews 11, we find that God has used fallible men, of like passions with us, in such wonderful ways that today, thousands of years later, we look up to them as examples of faith.

In bringing me to the Lord Jesus Christ, the Holy Spirit used several people. All of them had shortcomings which Satan could have used to keep them from telling the story if they had listened to him, but they had learned not to allow their faults to keep them from telling others of the Saviour.

Let us be definite as to what our responsibility is in God's plan for saving souls. We saved sinners have been washed in the precious blood of the Lamb. We have the Holy Spirit, an immediate "down payment," the earnest of our complete salvation. God has promised to give us wisdom when we ask for it. Our message is simple: "Christ died for our sins"; "Whosoever believeth on him shall not

perish, but have everlasting life"; "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

OUR EXALTED POSITION in Him and the simpleness of the message must not deceive us into thinking that we can save souls. Satan does not surrender without a struggle, and you and I are no match for him. God has never asked any created being to save a human soul. Just as the message was made possible only by Christ's death, so the blood is applied only by direct intervention of the Holy Spirit. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."

Jesus promised the disciples that the Holy Spirit would give them the words to speak when they were brought before rulers. He is also the One to give us the words when we are brought to those who need to find the Saviour. Jesus and the Holy Spirit long for the salvation of the soul to whom we speak far more than we do. Note the phrase, "Thou . . . didst purchase unto God with thy blood," in Revelation 5:9 (R.V.). Christ has a much greater investment in any soul than we have. The Spirit will lead us to the one who needs our testimony, and then guide us as we prayerfully strive to bring the message to that person.

Consider a portion of W. W. White's
[Continued on page 122]

When Angels Sang

By Whitney Ward

The true story of Joad, the "Good Book,"
and a fountain filled with cleansing blood

FROM his cabin window, the missionary looked across the haze-filled distance to the Great Smoky Mountains, standing like silent sentinels against the North Carolina sky.

"I will lift up mine eyes unto the hills, from whence cometh my help," he quoted softly.

In no small measure, his rewards came from the hills too, he reflected. For there, as a mountain missionary, he followed the winding trails, bearing the good news of the old-fashioned gospel.

Half an hour later, on a winding mountain trail, the missionary paused beside a quiet pool. Only a zig-zagging water bug broke the mirrored surface of the water. Dogwood blossoms glistened with dew, while overhead a lazy hawk majestically rode the unseen currents of the skies. Slowly, reverently, the missionary removed his hat and knelt in prayer.

Moments passed. Then the missionary rose. In every direction were "fields white unto the harvest," but for him there was but one path to take that morning—the three-mile trail which led to Joad's old cabin.

Mr. Ward is pastor of the East Phasalia Community Baptist Church in Norwich, N.Y. His story is based upon an actual experience during mountain missionary work in western North Carolina. The name "Joad" is, of course, fictitious.

Twice before the missionary had talked with Joad. Stopping by one evening, he had noted an old and well-worn Bible on a cluttered table.

Joad explained its presence.

"Hit wuz mah ol' Granmaw's Good Book," he said. "Ah ain't no saint, Preacher. Yet I 'lows as how I try to live as good as I kin. Ah done got mah faults, an' who ain't I want ta know? Ah talk this way to you 'cause as how yo' all seem different. Not a naggin' an' a findin' fault. Not askin' me fo' money, tellin' how the church needs me an' such. Ah cain't read much. But mah little baby girl Jessie kin. She sometimes reads of a night outa Granmaw's ol' Book, only skippin' the big words. Ah ain't got no money to give to th' church, an' my ol' clothes would be out o' place. As ah wuz sayin', yore different, though. Yo' all nevah did call me 'Brother Joad' this, an' 'Brother Joad' that . . . I shor like yo', Preacher."

Soberly the missionary had replied, "I pray that some day I'll be able to come down the path and say, 'Good morning, Brother Joad' . . . say it with all my heart."

The missionary thought of these words as he followed the trail around the bend and through the pine grove. He passed

the store and the stone house, replying to greetings with a friendly wave. Finally he entered the shady glen where Joad had built his cabin.

JOAD WAS OUTSIDE, seated comfortably on a smooth pine stump. Seeing the missionary approaching, he rose slowly, joint by joint, straightening like a carpenter's folding rule.

"Howdy, Preacher. Right purty day." Joad's southern drawl flowed smooth as sorghum 'lasses on hot cakes.

"Good morning, Joad." The missionary smiled. "I'm just starting out on my day's adventure. Thought I'd stop by and visit awhile."

"An' where hev you bin eff'n yore jest startin' out?" the mountaineer asked.

"Well, I stopped on top of the mountain by that little stream running down from the quarry," the missionary replied.

Joad chuckled. "No fish stories now, Preacher."

"No, not that," his visitor said. "But I did have a good time up there by the pool where the old mill used to be. Know the place I mean, Joad?"

"Sho' nuff. Ah've fished that thar pool many a time." Joad pushed back his hat. "Minds me of a revival meetin' in the ol' log church. They uster sing an ol' hymn, 'There is a fountain filled with blood.' An' when the sun is a sinkin' ovah the mountain, an' hits the water jest right, hit looks red like blood. Hit allus makes me think o' that ol' hymn." He looked at the missionary curiously. "Yo' all said yo' had a good time? How come?"

"A good time of prayer," the preacher explained. "But, say! What's this black stuff all over your front yard? It's all over you too, Joad. What is it?"

"Stove pipe soot." Joad looked at his grimy hands. "Ah've bin takin' th' ol' heater down an' cleanin' th' pipe. Hit's a right messy job."

"Soot, is it?" The missionary rubbed a particle between his thumb and finger, then looked at the smudge. "It gives me an idea for a sermon. 'Wash me and I shall be whiter than snow.' Stove soot all over, like sin everywhere. A pond of clear water, and a fountain filled with blood."

Joad looked puzzled, but the missionary went on. "I can imagine if you were twenty years younger, you might relish a plunge into that old pool right now, Joad. But one is never too old for cleansing in

[Continued on page 140]

A mountaineer's cottage. Paul's Photos.



The Finished Work of Christ

By WILLIAM H. WRIGHTON

There are depths of meaning in Jesus' words of victory from the cross. A rich doctrinal study, complete on this page.

WHEN Cecil Rhodes was dying in South Africa, he said, "So much to do and so little done." Christ had an infinitely greater task, yet He was able to say, "It is finished" (John 19:30). He had purchased for us eternal redemption and finished the work the Father gave Him to do.

"Love's redeeming work is done."

The expression, "It is finished," is one word in the Greek New Testament: *Tetelestai*. This word has in it the idea of purpose and end in view. We have incorporated the root of this word in our English *telegraph*, *telephone*, and *television*, which also have in them the thought of distant objectives reached.

WHEN CHRIST SAID, "*Tetelestai*," He was declaring the completion of the eternal purpose of God. Sovereign grace was in the plan of redemption; and Christ was delivered by the determinate counsel and foreknowledge of God, even though He was taken and by wicked hands crucified and slain. God spared not His own Son but delivered Him up for us all. There are coronets of tender mercy for us, but there was no tenderness for Him. "Sinners in derision crowned Him" and His garland was a crown of thorns.

*"Is there diadem as Monarch
That His brow adorns?
Yea, a crown in very surety,
But of thorns."*

Calvary is more primal than creation. Christ is the Lamb slain from the foundation of the world. The atoning sacrifice of Christ was foreordained by the Father, and in Isaiah the prediction is stated with such divine certainty that it is presented as completed action: "But he was wounded for our transgressions, he was bruised for our iniquities." Long before the sorrows of Gethsemane and the grief of Golgotha, our God had willed to give His Son to suffer, bleed, and die as the Redeemer of rebel sinners like you and me.

"Flow my praise, forever flow."

Many centuries before Christ cried, "*Tetelestai*," the Lord of hosts had cried, "Awake, O sword, against my shepherd, and against the man that is my fellow . . . smite the shepherd . . ." (Zech. 13:7). When Christ became the Lamb of God, there rested on Him the eternal obligation to take away the sin of the world, and this was possible only by His being made sin for us. So He said to the Emmaus disciples: "Ought not Christ to have suffered these things, and to enter into his

glory?" He willingly entered into the divine plan of redemption, saying: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." He voluntarily laid down His life: "I lay it down of myself."

God was not a passive spectator of the act of redemption, but was actively in Christ reconciling the world unto Himself. The Lord hath laid on Him the iniquity of us all.

*"Jehovah bade His sword awake:
O Christ, it woke 'gainst Thee."*

The work of atonement for sin was the bringing to pass of the eternal purpose and plan of God's everlasting love and infinite grace. *Tetelestai*—the goal is reached.

THE WORDS, "It is finished," also announced that the personal propitiation for sin was now accomplished. Death is not usually thought of as an accomplishment; it is rather the ending of accomplishment—the cessation of effort rather than its successful completion. But at the transfiguration of Christ, Moses and Elijah spoke of His decease which He should accomplish at Jerusalem (Luke 9:31). His death was not one of defeat, but of almighty achievement.

"It is finished" is not a forlorn, dying gasp, but the triumphant shout of One who has accomplished the master strategy of heaven. He has made peace by the blood of His cross—peace on earth among men of good will and peace in heaven, for God is well pleased for His righteousness' sake. Christ by His death has made it possible for mercy and truth to meet together, and righteousness and peace to kiss each other. He has put away sin by the sacrifice of Himself, and has borne our sin in His own body on the tree. His is now the victor's shout of the Lord strong and mighty, the Lord mighty in battle, who has met and vanquished Satan in his hour and the power of darkness. Now our Almighty Lord, our Conqueror and our King, has annulled the prerogative of the devil that had the power of death. Who is the King of glory? He is the King of glory.

*"'Lifted up' was He to die,
'It is finished' was His cry;
Now in heaven exalted high."*

IT IS FINISHED" was the Saviour's proclamation of a powerful dynamic. Christ was crucified for us; and we were crucified with Christ, yet we live,



A former head of the Department of Philosophy at the University of Georgia, Dr. Wrighton is now a member of the faculty of Simpson Bible Institute in Seattle, Wash. He is the author of several books, including *A Philosopher's Love for Christ*, *A Philosopher's Victory Through Christ* and *Love Without a Limit*.

for Christ liveth in us. Ours is now the blessed opportunity to live in the victory of Golgotha. By His death, we crucify the flesh with its affections and lusts. Our sins are nailed to His cross; and by faith we accept the place of death for them and say, "Let them remain in the place of execution where Christ has placed them." That is the only safe place for sins to be left. Christ bore our sins, not that we might live in our old sins, but that we, through His cross, might be dead to sins and live unto righteousness.

By His cross, He finishes His work in us as well as for us. Paul was stating this great fact when he said: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

*"For me, Lord Jesus, Thou hast died,
And I have died in Thee."*

The LIST THAT GROWS

By R. I. HUMBERD

Verily, it pays to cast our bread upon the waters,
leaving it to God to bring forth His great harvest

DOES it pay to meet a person for ten minutes, give him the way of salvation, take his confession of faith in Christ, if possible, and part to meet no more?

I have three reasons for saying a most positive "yes" in answer to this question.

First, it is God's method. Philip spoke with the Ethiopian eunuch concerning Jesus only a short time before God Himself snatched the evangelist away. The eunuch "saw him no more," even though he returned as a babe in Christ to face the darkness of a heathen land.

Second, it is God's way for one to sow and another to reap. The evangelist may reap as a man walks down the aisle and gives him his hand, but twenty-five people may have had their part in his conversion.

Third, it pays to be instant in season and out of season, because it works. Again and again I have seen persons transformed by the power of the gospel, often after only brief contacts with faithful witnesses.

I try never to miss an opportunity. Suppose it takes thirty links in the chain of events to lead a man to salvation—and suppose my link were missing. Verily, let us "hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). Let us ever be alert lest we miss a priceless opportunity, and God lead another to do what we should have done, thus receiving the crown which might have been ours. Judas failed to hold fast his position, and another was "numbered

with the eleven apostles" (Acts 1:26).

MY OWN WITNESSING is closely linked with a constantly growing prayer list. Each morning I say, "Lord, if I can help someone today, lead me to him." And as He opens opportunities, I find my list becoming longer.

Once, for example, I had a long wait between trains; so I took a walk and gave out tracts. During my walk, a young man asked me for a certain restaurant, but I was forced to tell him that I was a stranger and knew nothing about the city. Half a block away, I suddenly thought, "Maybe that's my man." I looked back, and although it was his home town, and the restaurant was before him, yet he stood as if perplexed. I went back and found him to be indeed God's man for me that day, and I added "Aukaman" to my already lengthy list.

There was the time I had spoken in South Carolina and was hurrying to fulfill an engagement in Tennessee. It was late in the night, my train was behind schedule because of hitting a car, and I faced the dismal prospect of missing my train at the junction ahead. Opening the door of my coach, the conductor told me to step off as soon as the train stopped. I did, but found the station was some distance away.

As I approached the platform, I saw a man waiting for the same train I was to take. I was in no mood to talk to him

about his soul, but I never aim to miss an opportunity, so I sauntered over to him.

"If the man in the car we just hit was killed, did he go this way or that?" I asked as I pointed up and down.

The man to whom I spoke had a good position with Western Union, but his soul was not at rest. It took only a few moments to lead him into the truth. We boarded our train together, and two or three times that night, he told me he was so glad I had talked to him. Thus the name "Carroll" was added to my daily list.

A man came to my home to see if we had termites in our house. An hour or so later, he left with the joy of the Lord in his heart. Later, word from him assured me that his transformation was permanent, and my list grew one name longer.

Sometimes we do strange things on the spur of the moment, and rightly if by so doing we turn matters to the eternal profit of those about us. While walking down a street in St. Louis, Mo., I saw a young man, probably a high school or college lad, fumbling in a hedge. I was a quarter of a block away when I saw him bring out a beautiful large moth or butterfly.

Immediately I hurried toward him, calling, "Say, do you know what this is?" Drawing closer, I continued, "Last summer it was a nasty worm, but God has dressed it up in that beautiful body. You are like that worm now, but if you will accept Christ as your Saviour, God will someday give you a glorious body—a body which will never get sick, nor weary, nor feel pain."

By that time, I had his attraction, and he listened as I gave him the way of salvation. He was ready to receive Christ, and I still mention "Mason" in my daily prayer.

One day I was riding on the train when a woman came to share my seat. I had asked the Lord to send someone my way, so I cautiously opened the conversation. Before long I found a hungry heart. She had been raised a Roman Catholic, had turned to Christian Science, but had not found the rest for which she had been searching. She told me that only a few days before she had told her husband that she believed God was going to answer her heart's cry for peace.

I asked her how one could be sure of going to heaven. She gave me various answers, and when she ventured to say, "Do penance," there was a question in her voice. I asked how she would do it, and how she would know when she had done enough. Finally she was speechless, and I gave to her the way of salvation through faith in the Lord Jesus Christ. She grasped it with great joy, and another name was added to my list.

On the surface, at least, few are interested in their souls' salvation. Thus a conversation with a stranger in Terre Haute, Ind., stands out as an experience which comes once in a lifetime.

It was during the evening. I had been distributing tracts in the western part of the business district, and sat down on a cement block to rest a moment. I was reading a newspaper when a man in the

Mr. Humbert is an evangelist with headquarters at Flora, Ind.

Illustrated by Weldon Bedell

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uniform of a city bus driver came along. Somewhere he had seen the words, "Christ died for our sins," and he asked about their meaning. Verily, his was a prepared heart. Twenty minutes later he went on his way rejoicing in a new hope, and I added another name to my list.

TEN MINUTES, half an hour, an hour—God is able to use even such brief spans of time to turn men from destruction. He is also able to keep the weakest babe in Christ. I have known of many instances of God's saving and keeping power, but none so remarkable as the experience related to me by an old man who came to my house especially to tell this story.

He had been such a wicked man that I learned later some people had been afraid of him. And, indeed, he told me himself that he had spent enough on sin to buy the best farm in that country. A couple of years before, he said, our paths had crossed. Although I do not remember, he told me that I gave him a Gospel of John and some tracts. When he got to his room and saw what I had given him, however, he was so angry that he burned part of this literature.

About a year later, our paths crossed again. He was a perfect stranger, but somehow I gave him a ride. During our travel together, he accepted the Lord, and I gave him another Gospel of John. As he took it to his room, a terrible burning thirst for liquor came upon him. He felt he must have a drink, but, no, he was serving Jesus.

Early the next morning with this thirst upon him, he went far out into a big woods. There he got down on his knees, and, holding the Gospel of John in both hands before his face, he weaved back and forth and cried, "O God and Jesus help me! O God and Jesus help me!"

For some time he remained in the woods, spelling out the words and reading the Gospel as best he could. Then he started home. Along the road, he saw some empty beer bottles. Always before, such a sight had made him crazed for drink, but now to his surprise, the sight of the bottles made him sick.

Verily, that old man may not have known there is a Holy Spirit, but the power of the Omnipotent God had surged through his body as the "law of the Spirit of life in Christ Jesus" had made him free from the law of sin and death (Rom. 8:2). For seventy years, he had felt the lash as a servant of sin, but now, not one day old, that babe in Christ felt the power of forgiven sin.

Less than twenty-four hours before, a lonely old man had trudged down a long Pennsylvania highway. I came along, took him up into my "chariot" and "preached unto him Jesus." Three miles farther on, I opened the car door to let that wasted form alight. But it was no mere human who stepped out of my car that day, but a temple of the Holy Ghost. Somewhere along those short miles, the Spirit of the Living God had claimed him as His own, and when he stepped upon the sidewalk, the decree had already gone forth, "Sin shall no longer have dominion over you."



"O God and Jesus help me!
O God and Jesus help Me!"

Soon the power of that decree, however, was put to a fearful test. The old man went to a little country church, and to the utter surprise of those who knew him, he walked down the aisle, faced the congregation and declared his intention of "serving Jesus." Then wishing Christian fellowship, he rented a room in the home of an officer of this church. But alas, visitors came to that home, and the churchman called to the new-born Christian, "Come have a glass of beer."

"Oh," cried the old man in consternation, "I can't. I'm serving Jesus!"

A second time the invitation was pressed. "Oh, come on and have some beer."

But He who had begun a good work in that old man was determined to perform it unto the end, and the last time I saw him, he was a fine old man. The marks

of his sin were gone, and he was spending his time going about the country selling mottoes and literature which honor Christ.

Verily, it pays to cast our bread upon the waters and anchor our faith to the eternal God, leaving it to Him to bring forth the harvest.

From beginning to end the Bible teaches that the greatest wisdom is that of the heart, not of the mind. Wisdom opens the heart to God and enables Him to empower the life. The truth symbolized by the wilderness tabernacle—that of a God of holiness and love dwelling in the midst of His people, developing their personalities as they worked under His guidance—remains eternally true.—Mabel N. Thurston.

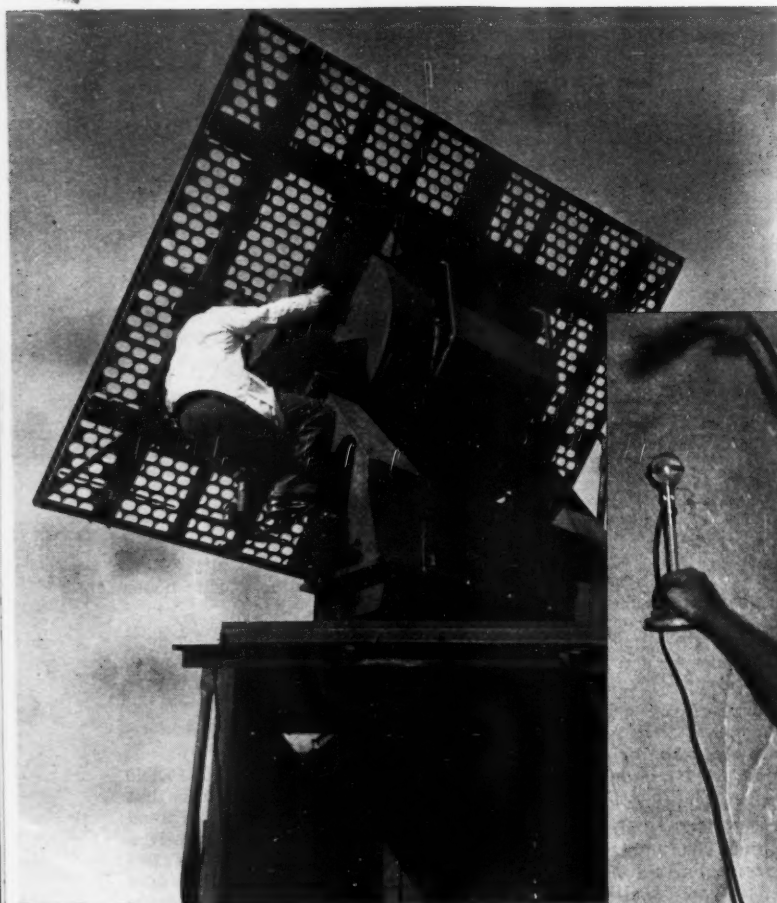
By Chance OR CREATION



"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made . . ." —Romans 1:20

ONE of the vital weapons of World War II, radar is among the newer developments of modern electronics. Yet thousands of years before man began to scan the skies with radar, a mysterious little animal—the only mammal which flies—was using radar-like equipment. Emitting high-frequency signal cries, he listened with sensitive ears for echoes to bounce back from obstacles in his path. Was it merely by chance that the bat, a creature of the dark, was blessed with "radar"?

Although inaudible to human ears, the cries of a bat in flight are picked up by this high frequency microphone. Such cries were recorded and converted to audible sound in the film.



With equipment such as this, radar men during the war searched the heavens for approaching enemy aircraft. Here a researcher rides the radar antenna in experimental work for "Dust or Destiny," which compares the night-flying equipment of the bat with modern radar.



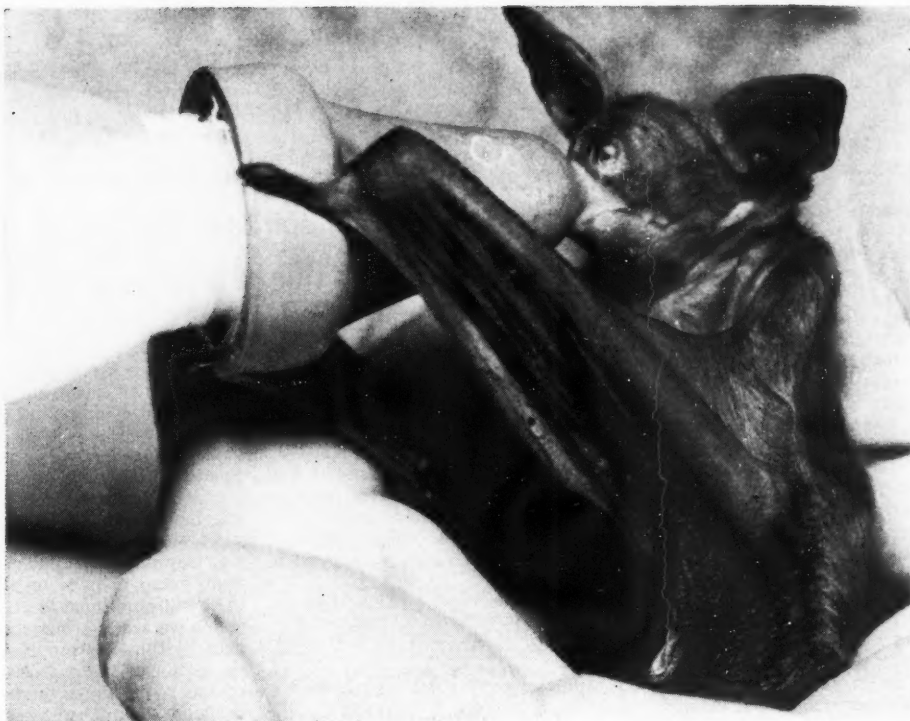
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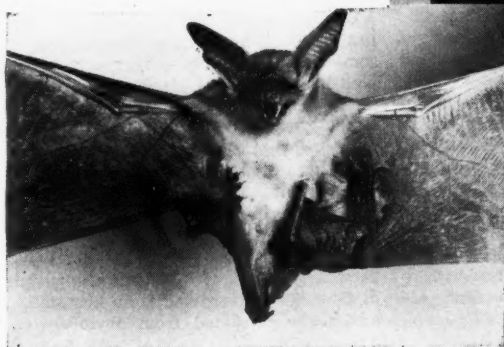


This is Mickey, tiny orphan bat and a "star" in "Dust or Destiny." Here he enjoys his usual meal—milk from a doll's nursing bottle.

How the bat navigates is one of several phenomena highlighted in "Dust or Destiny," a new "Sermons from Science" film just released by Moody Bible Institute, Chicago. Fish that lay eggs on land, birds which fly non-stop from Labrador to Argentina, and wonders of the human body and plant world are among the other miracles portrayed. By such evidence, the film demonstrates once again that the universe in which we live is a product, not of chance, but of divine creation.

One hundred cities from coast to coast will hold premiere showings of "Dust or Destiny" this fall. The picture was filmed in full color by the Moody Institute of Science in Los Angeles.

Packed within this tiny body is the essential equipment for sending and receiving the signals which guide the bat in its flight.



With her young attached to her side, a mother bat screams into the microphone. By means of this and other such concrete evidence, the film leads to conclusions which will challenge the thinking of unbelievers and strengthen Christians.

Pathways to POWER

By A. W. Tozer

Are you hungry for deeper spiritual life? The Scriptures point the way

THERE ARE many Christians who are secretly dissatisfied with themselves. They long to know God in a deeper, sweeter, and more satisfying way; they are anxious to explore the resources which are theirs in Jesus Christ. This message is for such men and women—Christians who want to reach a place in their spiritual lives where they can be fruitful, where they can know more power, where they can possess spiritual and moral happiness, and then live consistently on this high plane until they die or our Lord returns.

The Bible tells us how we can go on to know God better just as it gives us the answers to other problems. It reveals a four-point formula for a fruitful, powerful, and victorious Christian life.

The first point is expressed in Psalm 40:16: "Let all that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified." Magnifying God is primary and basic in the Christian life.

I believe the most important verse in the Bible is unquestionably Genesis 1:1: "In the beginning God . . ." You have to start there in your thinking; you have to start there in your faith, in your theology and in your philosophy. You can't go back of it, and you don't dare stop short of it. Without "in the beginning God" there never could be a Twenty-third Psalm, an Isaiah 53, a John 3:16, any Christian hymns, any prayer; because these things go back to the one great fact of God.

Many years ago the Archbishop of Tours made this wonderful statement about God:

"God is over all things, and under all things, and outside all things, and within. He is within but not enclosed, without but not excluded, above but not raised up, below but not depressed; wholly above presiding, wholly beneath sustaining, wholly without embracing, and wholly within in filling."

That was his conception of the one we call God, dwelling in His universe.

Some years ago I read this statement by Novatian. They called Novatian a heretic in the day in which he lived, but here's what he said about God:

"At the contemplation of God's majesty, all eloquence is dumb. God is always greater than anything that can be said about Him. No language is worthy of Him. He is more sublime

than all sublimity, loftier than all loftiness, deeper than all profundity, more splendid than all splendor, more powerful than all power, more merciful than all mercy, juster than all justice, and with more pity."

I think we could stand heresy like that in the day in which we live. Magnify God; put God where He belongs.

Perhaps the loftiest thing ever said concerning God, however, is recorded in Isaiah 40:26:

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

Do you know what's here? After his great vision, Isaiah had God so in view that he was God-centered in all his thinking. In this verse, he speaks of God as the shepherd of the universe, leading the myriad of stars like sheep across the sky and calling them all by name. As pictured by the figure, great stars so vast they dwarf our solar system are as little lambs led by our great, almighty God across vast interstellar space. That is Isaiah's vision of God.

We have lost something wonderful from our Christian faith because we have lost this sense of the vastness of God, this sense of the infinity of deity. We've shied around the attributes our fathers loved. I pray that we may have this vision back again. We need to be theo-centric. We need to make God everything and first of all.

Moses saw God twice. He saw Him in the bush and he saw Him on the mountain. Little wild acacia bushes grew everywhere in the wilderness, but one acacia bush was made immortal because it had a fire in it and because God spoke to Moses from that bush.

We have the bushes; we have many places from which God might speak. We even have them competing with one another. We have bushes that claim to be the oldest or the youngest or the largest or the smallest; but we're missing God in the bush.

Moses also saw God on the mountain amidst fire, thunder and smoke. We have the mountains in our day, too. Every now and then a mountain pops up, organizes, and gets a letterhead. But I pray that God will appear from the mountain of His choosing again that the hearts of His people who believe in His Son can be warmed once more with a personal vision of the great God Almighty.

I do not ask for the same kind of vision Moses or Isaiah had. I only ask that I might have some kind of vision so my heart may behold Him. Such a vision makes the difference between simple orthodox Christianity and that sweet, delicious and wondrous faith that blessed the hearts of men down through the years.

If we want to become great Christians, we're going to have to begin with God, to be still and know that He is God. We will have to give our time to God. No man by thinking can find out God, but no man can know God very well who doesn't do a lot of reverent and prayerful thinking. This means less time spent in running around and more time in the closet, looking up to God and waiting upon Him.

MAGNIFYING God, however, is only part of the secret of spiritual growth. We also need to mortify the flesh. The heart of Colossians 3:5 is this: "Mortify therefore your members which are upon the earth." Probably the greatest hindrance to the progress of the Church and to the power of the Church is the flesh. The devil would be no problem at all if he didn't have the flesh on which to work. It is the flesh—our own uncrucified, undealt with, unrepudiated ego—that makes us fine subjects for the devil. Satan would not bother us so much and the world could not harm us much if we did not give them power over us by maintaining our flesh uncrucified and unjudged within us.

The Christian has to deal with the old man within—that cruel, lustful, self-confident, proud, ambitious man, the deceitful, self-loving and self-regarding man inside his own heart. God wants to crucify him, and He wants us to repudiate him completely.

Sometimes we like to make out that the flesh is something like a cancer, something for which we're not responsible. But the Bible declares constantly and openly that the flesh is not something I have—the flesh is *me*. In other words, to mortify the flesh a man must turn against himself, and that's what Jesus meant when He said, "Let him deny himself, take up his cross, and follow me."

During the past generation, there has been a great retreat among the people of God. We've retreated from fanaticism, and we've retreated from obviously er-

A message presented at the 1949 Founder's Week Conference at Moody Bible Institute, Chicago. Mr. Tozer is vice-president of the Christian and Missionary Alliance, pastor of the Christian and Missionary Alliance Church of Chicago, and author of several books, including *The Pursuit of God*.

ronaceous positions regarding the victorious life; but our retreat has become almost a rout. To excuse ourselves, we have formulated a theology of extenuation. Instead of recognizing the flesh as the enemy of God and our own souls, then turning our backs on it and putting it on the cross, we have built up a theology of excuse. We have imparted an odor of sanctity to it and incorporated it into our orthodoxy.

Today you can have a bad temper, and still find a Bible teacher somewhere who will excuse it. You can be proud as Satan, and somebody will tell you that it's just your misfortune; when the Lord comes, it will be all right.

But there is victory for the child of God right now in this world. I'm glad that the Bible teaches that if we walk in the Spirit, we shall not fulfill the lusts of the flesh. This is something for all of us to get busy and do.

We're paying a terrible price in our day for this theology of extenuation; for although you excuse the flesh, the flesh is still there. If we would all go to Romans 6 and on into Romans 7 and 8 and into the other epistles of Paul, living experientially in the power of a resurrected Christ, we'd never have another church split, another quarrel in the choir, another long-horned deacon blowing off, or any similar troubles. It would be literally heaven on earth, and we preachers wouldn't have too much to do except preach to the heathen.

The Bible says that mortifying the flesh is God's method. This means putting it to death. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." If I allow that corn of wheat, which is my own uncrucified self, to remain uncrushed and unbroken before my heavenly Father, I'll remain fruitless all my life. Think of that terrible word *alone*. The grain of wheat abideth without communion, without power—there is a picture of the fruitless tree, the barren Christian.

But the Scripture says, "If it die, it bringeth forth much fruit." So it's up to you and me to stop our contemplating, and do some dying—get before our heavenly Father with our open Bible and put our flesh on the cross. The flesh is the enemy of the soul, and if my self-love, my self-regarding habit and my self-pity are allowed to live unchallenged and unslain, the flesh will do to me what it did to Saul. It will bring the wrath of God upon my life, and while I'm saved at last by the blood and grace of Christ, I will go barren and bareheaded, without crown and without fruit, to meet my Lord in tears and chagrin. May God deliver us!

MY THIRD POINT has to do with simplifying life. In every life there is a center and a perimeter. In a spinning wheel the power lies at the hub; as you move away from that center, you lose leverage, you lose power. It's the same with life. God made us that way. Each life has a center, and out from it is a circumference. When sin came, we moved out of the center to this circumference.

The average Christian doesn't know what it means to live in the center of his life. He doesn't know how to wait upon God and be still and get acquainted with himself.

Throughout the whole New Testament, the Lord is pleading with us to come back to the center, away from confusion and complexity. At the center there's just one thing. Paul said, "One thing I do." Jesus said of Mary, "She hath chosen the better part, and it shall not be taken away from her." Mary had simplified her life. Today we are so complex we can't find ourselves, yet after all there are only a few things which really matter.

Christ taught and lived the simplified life. He lived at the center of His life. By contrast, the Pharisees were notorious examples of religious complexity gone mad. They had so many rules and regu-

★ ★ ★

It Is Finished

John 17:4

ELLEN McKAY TRIMMER

The sculptor laid his tools aside;
Unfinished though he was, he died.

The artist, with his work undone,
Laid down his brush at set of sun.

The writer, with his tale half told,
No longer to his life could hold.

The farmer put away his plough,
Sod still unturned; he's resting now.

God's Son alone, triumphant died,
For "It is finished!" Jesus cried;

The price is paid, the battle won,
The work of great salvation done.

Because He finished all for me,
Complete in Him I know I'll be.

★ ★ ★

lations, they split so many hairs, that they had gone clear from the center of their lives, way out to the circumference. They were artificial and insincere—lost in the woods out on the edge of things.

Jesus was calling them back to the center when He said, "Blessed are the poor in spirit . . . blessed are the meek . . . blessed are they that mourn . . . blessed are the single-hearted . . . and blessed are the pure in heart." He said they must become as little children; but they didn't want their highly artificial complexity to be challenged.

In our own day it's much the same. We're so complex the simplicity is gone, the simplicity that is in Christ Jesus. When I see how much religion there is, what a great complexity exists, I say, thank God I've found the center of my life. Jesus and I and the neighbors—that's Christianity. Jesus died for me, I believe it, and go to work for Him. That's the essence after all.

When you were children, you read about Gulliver in the land of the Lilliputians. He was a great big fellow, and they were six inches high. But he laid down to sleep, and while he slept those

little fellows pinned him down with hundreds of tiny threads. When he awoke he was still a giant, but he was a helpless giant. And yet there wasn't a single string that he couldn't have snapped with ease.

In the hour in which we live there is a sense in which we Christians are like helpless giants. We've got the truth all right. We're orthodox. We're fundamental. We believe the Bible. But I wonder if we haven't allowed ourselves to get so many little threads on us that we are pinned down by the Lilliputians of the world. We have run out from the center of our lives and we are living out on the edges.

Let's come back to the center. Let's learn to be single-hearted, humble, meek and lowly. Go back to the center of your life and say, "Father, help me to be simple. I've tried to put on; I've tried to show off; I've tried to be big; and I've tried to be equal to the next fellow in my position, my church, my home, my street. Lord, forgive my pride, and help me to begin at the center." It will mean a new approach to your whole life. God help you to do it.

THE FOURTH POINT in this formula for deeper spiritual life is service. Serve mankind. "David, after he had served his generation by the will of God, fell on sleep." You notice that David got the horse ahead of the cart where it belongs. He didn't die until he had served his generation. No man has a right to die until he has done that.

True, when the Lord converts you, you belong in heaven at once. But He doesn't take you there immediately, because there is a generation here for you to serve, spiritually and physically. To serve them spiritually, you must give them the Word of God and keep on giving it to them. To serve them physically, you must be concerned with their bodily needs as well. We have almost forgotten that men have bodies too, that they eat soup and wear clothes, and that babies need bonnets and hats and sweaters.

I believe that we Christians ought to put the world in debt to us. "To die and go to heaven, the contemplation of that," said the old poet, "is music to mine ears." It is beautiful, but for most of us it is a tragedy to go to heaven without first having served our generation. No man has any right to look forward to death with anticipation as long as the world is giving him more than he is giving back. We should serve our generation.

If we do this, we are going to have to do it now, because our generation is passing fast away.

*"The busy tribe of flesh and blood,
With all their cares and fears,
Are carried downward with the flood,
And lost in following years."*

The little tads that grew up with us are passing away, one by one, and being carried away with the flood of passing time. If we are going to serve our generation, we are going to have to get busy right away.

That's why there is no place in the church for a lazy Christian. I don't even

[Continued on page 91]



Galloway photo

WHAT kind of language do you use in witnessing for Christ? Are the words you choose your own, drawn from the depths of personal experience? Or are they borrowed phrases, weak and worn from overuse?

Each segment of our English language has its clichés—expressions used so often they have become trite and hackneyed. Speech used by evangelical Christians is no exception. Especially do we fall back on our clichés in speaking with others about salvation.

One day while visiting a midwestern town, I was hailed by a stranger across the street. "Brother, are you saved?" he shouted. Aside from his obvious lack of tact, it is doubtful whether I would have understood the meaning of his question had I not already been a Christian. Yet this is typical of how we sometimes use clichés and attempt to make them stand alone.

This incident also suggests another danger in using such expressions. Assume for the moment that the stranger's question had been addressed to one who was unsaved. What would his reaction have been the next time someone asked him, "Are you saved?"

Another question frequently posed by soul-winners is, "Have you received the Lord Jesus Christ as your personal Saviour?" A more important question would be hard to find, but it has been asked so often in those very words that many unbelievers no doubt regard it as the Christian's shibboleth or password, used

Mr. Coray is pastor of the First Orthodox Presbyterian Church of Long Beach, Calif. A graduate of Wheaton College and Westminster Theological Seminary, he was for five years a missionary in China.

Religious Clichés

By HENRY W. CORAY

Will the words you speak today
be good messengers for Christ?

to identify those of their own belief. In view of this would we not do far better to ask in words which are our own?

Jesus used no stock phrases in dealing with individuals. Why, then, should we cast our methods and our lan-

guage in such an ironclad mold? "Come ye after me and I will make you to become fishers of men," He tells those who would follow Him. As fishermen select different kinds of bait for different kinds of fish, soul-winners should vary their language and approach to fit the persons they seek to win.

Through the years, many religious clichés have been accumulated. Thus preachers, Sunday school teachers and other Christian workers are in constant danger of falling back on language which is confusing and even irritating to the very persons they wish to lead to Christ.

"Do you know the Lord?" "Are you born again?" "Jesus saves, keeps and satisfies." "Let go and let God." These are good expressions in themselves, but overuse has made them seem much like slogans to many of those who are outside of Christ.

Even when speaking to Bible-believing Christians, language may be dulled or blunted by repeating overused phraseology. Spurgeon warns of this in urging Christians not to continually remind the Creator in public prayer that He is a "prayer-hearing and prayer-answering God." The very practice of prayer, he says, presupposes that. Similarly, among godly people, one frequently observes that the excellent word *precious* is attached to so many persons and associations that it has become almost without real meaning.

"If the Lord will" is another phrase often overused. This is a fine scriptural expression, but evidently James did not intend that it should climax every declaration, for he uses it only once in the five chapters of his epistle. Likewise there are proper times and places for using the words *fundamental* and *fundamentalism*, but many of us are guilty of employing them too often.

THESE ARE BUT A FEW of many expressions which have become worn out through much repetition. A good practice is to listen for such clichés—then avoid

them in our own speech. On the positive side, we can cultivate good habits of expression by noticing good diction.

For this reason, the language of Scripture, as well as its message, is worthy of careful study. The Word of God is a literary fountain, a well of living water. It is perennially fresh. Down through the years, its purity of diction has provided inspiration for great writers, orators, preachers and conversationalists.

Nowhere in secular writing will one discover anything comparable to the language found in the discourse of Job 28, beginning, "Where shall wisdom be found, and where is the place of understanding?" The lofty stateliness of Isaiah 40, the outbreathings of penitent David in the Psalms, the haunting loveliness of the Songs of Solomon, the soaring, seraphic strains of heaven's oratorio sounded in Revelation 4 and 5, all reveal the glory and beauty of God.

Hours with the Bible will therefore help to keep you from flat, uninteresting language in conversation, witnessing or preaching. Thus if we desire to speak with freshness and vigor, we can do no better than let the Word of Christ dwell in us in all its richness, power and dignity.

Poetry, besides quickening the imagination, opens up a treasury of good things in the field of words. Old Testament writers sometimes quoted from the book of Jasher. In the New Testament, it is clear that Paul was acquainted with the classics, for in Acts 17 he borrows a line from Greek poetry. Milton's works are superb, especially his *Paradise Lost* and *Paradise Regained*. Certain of the poems of George Herbert, Christina Rossetti, John Donne and Ralph Erskine may also be read with profit.

The grand hymns of redemption constitute a third source of helpful writings. Many of these great songs of worship are characterized by unusual depth of feeling and beauty of language seldom found in popular choruses of the day. Consider, for example, the wealth of blessed sentiment in Mrs. Cousin's great hymn:

*"O Christ, He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There, to an ocean fullness,
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land."*

Or read these lines from the pen of
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Earthly and Heavenly Wisdom

Exposition of the Epistle of James, Part VII

By G. COLEMAN LUCK

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WISDOM, according to Scripture revelation, is one of the most desirable things in life. "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Prov. 8:11).

In this connection the terms *knowledge* and *wisdom* should be carefully distinguished. *Knowledge* refers to the possession of facts; *wisdom*, according to Webster's Dictionary, refers to the ability "to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct." Some men possess a great deal of *knowledge* but very little *wisdom*, while there are others whose *knowledge* may not be extensive but who use the facts they do possess very wisely.

In the last portion of the third chapter of his epistle (vv. 13-18) James reveals to us that there are two kinds of wisdom in this world: *earthly wisdom* that is mere cunning and craft, and *heavenly wisdom* that comes from God. Those who have real faith in God should strive to attain this heavenly wisdom.

First we are told that true wisdom is shown by a good life: "Who is a wise man and endowed with knowledge among you? let him show out of good conversation his works with meekness of wisdom" (v. 13).

Observe that James once more introduces his subject by asking a question. He asks: "Who is a wise man and endowed with knowledge among you?" He does not mean to imply by this question that there are none among his readers who are truly wise, but rather he is challenging those who make great profession with the tongue, those who set themselves up as judges and censors of others, those who boast of their faith and wisdom, to match their words with their actions.

Someone has well said: "Many wish to appear wise, few really are." James indicates that a truly wise man is one who has a good store of knowledge (he is "endued with knowledge"—he seeks the true facts about things); but that is not all. He puts those facts into practical use in his life. So we are told that anyone who claims to be wise should "show out of good conversation his works with meekness of wisdom."

Carefully observe the word *show*. This takes us once again to the thought of James 2:18 ("I will *show* thee my faith

by my works"), and again strikes the keynote of the entire epistle. If we truly have faith, we will *show* it by our outward actions, by our good works. If we have true wisdom, we will *show* it by the way we act in our daily lives.

It should be particularly noted that the word *conversation*, as used at the time our Authorized Version of the Bible was translated, had a far greater breadth of meaning than it now usually has. We limit the word to the talk that comes forth from our lips. The Greek word from which this is translated means in its literal form "a turning up and down," that is, life is considered as a quick motion to and fro. Thus it refers to the way we "turn up and down" through all of life—not only to our speech, but to all our conduct. So James is telling us that wisdom and knowledge, like faith, are dead, unless they produce good behavior.

BUT LET US PURSUE the thought of the writer a bit farther. We are to show our wisdom by good works produced in our daily behavior, but this is to be done not in a sanctimonious or pharisaical manner, but "with meekness."

How little is this grace of *meekness* shown today by those who are seeking to serve God! The Scripture tells us that this virtue was peculiarly manifested in the life of our blessed Saviour, the One who said: "I am meek and lowly in heart" (Matt. 11:29). Our Lord Jesus, the ideal and perfect man (as well as the divine Son of God), demonstrated the graces of meekness and humility to perfection.

As Archbishop French points out: "The scriptural *meekness* is not in a man's outward behavior only; nor yet in his relations to his fellowmen; and little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly toward God (Matt. 11:29; Jas. 1:21). It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; and it is closely linked with *humility*, and follows upon it (Eph. 4:2; Col. 3:12; cf. Zeph. 3:12); because it is only the humble heart which is also the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him.

"This meekness, however, being first of all a meekness before God, is also

such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. This was the root of David's meekness, when Shimei cursed and flung stones at him—the consideration, namely, that the Lord had bidden him (II Sam. 16:11), that it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian meekness must spring. He that is meek indeed will know himself as a sinner among sinners, or, if there was One who could not know Himself such, yet He too bore a sinner's doom, and endured therefore the contradiction of sinners (Luke 23:35, 36; John 18:22, 23)—and this knowledge of his own sin will teach him to endure meekly the provocations with which they may provoke him, and not to withdraw himself from the burdens which their sin may impose upon him (Gal. 6:1; II Tim. 2:25; Titus 3:2)."

We should never confuse *meekness* with *weakness*. The words sound alike, but are quite different. True meekness should ever characterize those who have true wisdom—let us do that which is good and right, but do it with modesty, with gentleness, with courtesy, with patience, with mildness, with godly moderation. For practical examples of wisdom and meekness, one has merely to read of the lives of such godly men as Lincoln in America and Gladstone in England. But remember, that which James speaks of here is not a natural quality of fallen man, but a fruit of the indwelling Spirit of God (Gal. 5:22, 23).

NEXT JAMES TURNS to a comparison of earthly and heavenly wisdom. First he deals with *earthly wisdom* and its result. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work" (vv. 14-16).

Note the words *but if ye have*. The implication in the Greek is that this is true. James is observant that there is contentiousness in some who are claiming great things with regard to faith and wisdom, so he says, "If ye have bitter envying and strife in your hearts, glory not." [Continued on page 100]

Dr. Luck is a member of the faculty of Moody Bible Institute, Chicago, and a popular Bible teacher.



The daily tide of visitors. A valuable feature at the fair was the immense Terminal Station within the exposition grounds. Of the daily

average attendance of 200,000 persons, more than half found entrance at this point.

Moody at the Fair

Part VIII — Time Out

By D. W. CRAM

ONE of the students at Moody Bible Institute during 1892-93 was Stephen Vaughan. He was superintendent of the dining room. He not only supervised the waiters, but bought the food which was served, and all the supplies and equipment used in the dining room as well.

One day Vaughan came into my room to chat. "Cram," he said, "you know this is getting to be a strenuous life."

"What's the matter?" I asked.

"I don't get enough rest," he replied. "I have to get up at 4:30 every morning."

"Four-thirty!" I exclaimed. "What do you do that for?"

"I have to get up then to get Mr. Moody's early morning snack," he explained. "I call him at a quarter past five. It takes me three-quarters of an hour to get up and dress, get down to the kitchen, prepare his tray and get to his room to wake him up. It takes another half hour for him to get up and dress and eat. A little before six o'clock, he's digging into his Bible."

Yes, Vaughan needed more sleep, and some of the rest of us did, too. Seldom did we get home from evening assignments before 10:00 or 10:30 P.M. Mr. Moody and Dr. Towner were no exceptions. That gave Mr. Moody only six hours sleep. It seemed to many he had a cast-iron constitution.

Now a retired Presbyterian pastor living in Seattle, Wash., Mr. Cram was a student at the Moody Bible Institute in Chicago during D. L. Moody's World's Fair campaign.

As the work moved into mid-July, the days were hotter and hotter. Mr. Moody was quick to recognize that many of us did not have the physical strength to carry on efficiently.

I can see him yet as he stood on the platform of the Institute lecture room and told us to conserve our health.

"I want you to take the very best possible care of your bodies and present them to the Lord a *living* sacrifice," he said. Then he went on to speak about hospitals which at that time were generally thought of as institutions for the poor and homeless.

"If you are taken sick, and the doctor orders you to go to the hospital, you go," he continued. "Some of the wealthiest and best people in the city of Chicago go to hospitals when they are sick. It's nothing to be ashamed of. You are right there where the doctors and nurses can give you the best care. If I were facing a long, drawn-out sickness, I would want to be taken to a hospital."

As a result of Mr. Moody's attitude, many workers tried to get away from Chicago's torrid heat, if only for a few days. Mr. Moody himself made a ten-day trip to Northfield, Mass., where he took charge of a Bible conference. We missed him, but the campaign did not suffer in the least. Dr. Torrey became the leader and the work went on as usual.

Dr. Gordon Arrives

Just after Mr. Moody returned from the East, Dr. A. J.

Moody Monthly



The Ferris Wheel. Located at the west entrance to the Midway Plaisance, the Ferris Wheel was 264 feet high and made entirely of steel. The space between the rims was 28½ feet in which 36 coaches, with capacity for 60 passengers each, were suspended. The axle upon which the wheel turned was 33 inches in diameter and 45 feet long, resting upon steel towers 137 feet high. The wheel was revolved by two reversible link-motion 2,000 horse-power engines, one being used at a time.

Gordon arrived in Chicago to help with the campaign. He was head of the Gordon College of Theology and Missions, and pastor of the Clarendon Street Baptist Church in Boston. A musician as well as a preacher and Bible teacher, he wrote that old song, always a favorite, "My Jesus, I Love Thee."

On one occasion, while Dr. Gordon was still in Chicago, the two men went to the Pacific Garden Mission where they were escorted to the platform together.

"Which one of you gentlemen will do the speaking?" asked the leader at the mission.

Before Dr. Gordon could speak, Mr. Moody answered. "Dr. Gordon will. I'm going out on the street and usher in the crowd," and with that he walked off the platform.

Out on the sidewalk, Mr. Moody accosted every man who passed by, whether tramp, bum, drunk or respectable.

"Step right in and hear the great Boston preacher," was his kind invitation.

Attracted by Mr. Moody's physical appearance, his zeal and earnestness, many a man turned in to hear Dr. Gordon speak.

All through the campaign, Mr. Moody held up the fact that we were not stressing the non-essentials, but preaching Christ the Saviour of lost men. Once in Central Music Hall he was very emphatic on this subject.

"Let us not spend time splitting hairs in theology or wrangling about creeds," he urged. "Let us go to work and save lost souls. Our gospel is the only hope of the drunkard, the gambler, the harlot, the outcast, the despairing, the lost on the streets of Chicago."

"Oh, let us go and save them!" he pleaded. "Let us stretch out our hands and keep them from rushing into the pit! All over this city are souls just hungry to hear the gospel of hope, just waiting for a loving Christian heart to lay hold on them."

John McNeill

Other speakers also had their "time out" during these hot

mid-summer days. Among others, John McNeill, the widely known Scotch evangelist assisting in the campaign, left for a few days to visit his youngest brother.

Apparently he was very fond of this brother, who was attending school in Wisconsin. I remember he spoke of him particularly one day to a group of students.

"You know, that young brother of mine is a great laddie," he said. "I got a letter from him today. I hadn't sent his allowance, but he never said a word about that. He just told me what he would have done with the money if he had received it. He said he would have paid for his room and board, paid his laundry bill, and he would have bought a new tie, a new pair of shoes and a new suit of clothes." (You could buy a good all-wool suit in those days for seven dollars.) "Will you feature the audacity o' the bairn!" he added with a laugh.

Since John McNeill was dependent on the World's Fair campaign for his expenses, and since the campaign treasury was often bone dry, we understood why he had not sent the allowance.

Another of those taking "time out" was Mr. Moody's secretary, Arthur P. Fitt. He was one person for whom we younger fellows in the 153 Building had the deepest sympathy, especially those who had left sweethearts at home.

Poor Fitt. While his bodily presence was in the office working with Mr. Moody, his heart was in East Northfield, Mass., with Mr. and Mrs. Moody's daughter Emma.

All the men in the building had learned to appreciate Mr. Fitt. He was quiet and unassuming. He was always looking after the welfare of Mr. Moody, and we loved him for that.

When Mr. Fitt returned from his "time out" at East Northfield, his face was aglow and we were sure there was a wedding coming up. And there was. It took place in May, 1894.

We students also had our "time out." In fact, the exodus affected all of the Institute's male quartets. One of the boys in the Institute quartet in which I sang left for good. For a time no one was found to take his place, so I seized the opportunity to take a week off. It was while I was away that the meeting was held in Tattersall's Hall.

The Meeting at Tattersall's

Tattersall's Hall was a huge building, covering several city blocks down by the stockyards. It had been built primarily for military use, mostly for training cavalry horses; however, it was rented for various other purposes. National political conventions were sometimes held there, and Buffalo Bill used it in the early days of the fair for his Wild West Show.

Mr. Moody's successful meetings in Forepaugh's circus tent led him to look elsewhere for other large buildings. The Tattersall's, with its seating capacity of about fifteen thousand, was the only one available.

The hall was located in an area long since deserted by Protestant churches. Almost every other door was a saloon or a brothel. It was a hard neighborhood in which to gain an entry with the gospel. The nearest Protestant work was a church and Sunday school conducted by the Plymouth Congregational Church at the Armour Social Center on the other side of the stockyards.

Into this cesspool of vice and crime, twenty picked young men from the Bible Institute were sent on Saturday night and Sunday morning to distribute cards inviting people to Tattersall's for the meeting. They went from saloon to saloon and house to house. In the saloons they distributed cards to the patrons. In some cases, saloon keepers forbade the distribution. In others, they threatened to have the young men thrown out. One or two called in a policeman. However, there were no casualties.

Mr. Moody announced the meeting with characteristic enthusiasm. "We've got something better than the Military Tournament," he asserted, "and we must get a bigger audience than they. We've got something better than Buffalo Bill, and we must get a bigger audience than he does."

Whether we succeeded, I do not know. The building was a little more than half full with an estimated crowd of about eight thousand. It was a splendid attendance for a Sunday afternoon meeting, especially in view of the hundreds—possibly thousands—of counter attractions at the fair.

The best of talent was provided for the service. Dr. Townner led the singing, with other music by Mrs. Pearson, the Moody Quartet, the women's quartet from the [Continued on page 94]

The Frustration of Fretting

by F. J. MILES

A strengthening walk beside the still waters of God's sufficiency

If there is any more really human and deeply divine book than the Hebrew hymnal, I do not know it. There is something in the Psalms to meet and minister to every need in our experience. Therein can be found the hymn in the heart that overflows as song even in days of sadness and sorrow. "He giveth songs in the night."

In our modern age with its multitudinous temptations to give way to fretting, there is a special, though simple, message for us in Psalm 37. The first seven verses in four sequential clauses teach us how to be saved from fretting, fussing, fuming, fainting and friction. Logically issuing one from the other, they are trust, delight, commit, and rest! The first three most definitely and effectually lead up to the last.

"Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed" (v. 3). God is good, His

Dr. Miles is international secretary of the Slavic Missionary Society with headquarters in Chicago, Ill.

attributes and characteristics beautiful and bountiful. He is so trustworthy that it is easy and simple to trust in Him. Everything in the Word and the world, of which He is both Author and Architect, inspires faith.

Faith in God is no credit to us. What would you think of a man who boasted that he trusted his wife? You would say, "Of course; he ought to trust her!" His trust is inspired by her trustworthiness. All the value, worth, merit and credit of his faith is in her in whom he reposes it. Similarly, all the virtue and value, all the merit and credit of faith reside in the One who calls forth our trust by the constancy and consistency of His faithfulness to us in things material, temporal and spiritual.

But more! There is an added "also."

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." There are some in whom we can trust; they are so trustworthy that we could stake our lives on their word, but

we cannot take delight in them.

My dear old friend Dr. F. B. Meyer was wont to say: "Some people are good, but are not pleasant to live with." Surely the "perfect" folk are in that category! They are angular and need the corners rubbed off in the mold of life. But it is by no means pleasant to have them rub off the angularities on us, or to have our own angularities sandpapered off by their roughness; the process is apt to produce friction. God's attributes and characteristics, however, are so sweet and satisfactory, so beneficent and bountiful, that we can take delight in them and Him.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." In Hebrew this reads, "Roll thy way upon the Lord." The psalmist is speaking of the burden that is so heavy that we cannot lift it! Let us roll it on the Lord. If we trust and delight, we can truly depend upon Him. "He daily loadeth us with benefits," and "He daily beareth our burdens."

We can place our problems before Him in prayer. They are never too big for Him to solve, nor too small for Him to be bothered with. But how often have we been guilty of taking our burdens to the Lord in prayer, and then picking them up and carrying them away with us?

If we really trust, however, we rely. And if we rely, we rest. So the next phrase is quite logical and sequential. We "rest in the Lord, and wait patiently for him."

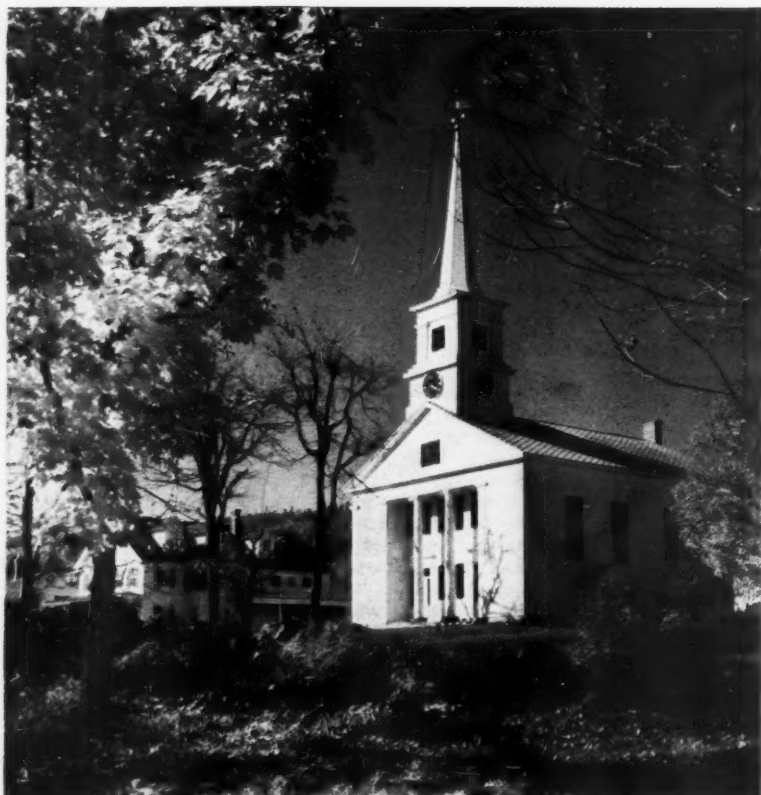
HAVING CONSIDERED the four words, trust, delight, commit, and rest, let us notice the thought with which each of these words is linked.

"Trust in the Lord and do good." Faith in the Bible is a faith that brings fidelity and guarantees faithfulness. In Hebrews 3, faith and obedience, and unbelief and disobedience are interchangeable forms. We emphasize the "do." We go and grow by doing (John 7:17; James 4:17; I John 2:17). If we are not trustworthy in doing something worthwhile for Him, it is because we are not really trusting in what He has done for us.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Naturally we tend to follow that in which we delight. We incline to copy the characteristics of one in whom we take delight.

When my dear wife was with me, we each sought to anticipate the other's desires. Before her birthday I would take every step I could devise to discover what she wanted most, and what a delight it

Autumn. Devaney photo.



was on her birthday to see her surprise in receiving the desire of her heart.

So we increasingly desire the things that He desires; we love the concerns that He loves; we pursue the purposes and practice the principles that are His; and so, quite naturally and necessarily, we obtain the desires of our hearts. These are expressed in prayer accompanied by praise; therefore our next clause deals with prayer.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Putting it bluntly, if we trust, if by God's grace we take care of our characters, He will take care of our reputations. Is not this parallel with the promise, "No weapon that is formed against thee shall prosper" (Isa. 54:17)? Righteous indignation may quickly become unholy anger. "In the multitude of words there wanteth not sin," Jesus con-

closet in his home, bade him open the door and look within. He saw shelf upon shelf loaded with parcels all neatly tagged. Reading the labels, he found that all were addressed to himself. Upon questioning, the angel replied, "These are the answers to your prayers. When they were brought, there was no one at home to take delivery; you were not expecting them!"

THERE ARE three planes of prayer life. I begin with *little things*, things we think we can manage and with which we will not "bother" God, the trivialities and trifles, too small for supreme attention. In thinking of this remember, "Perfection is made up of trifles, but perfection is no trifle!"

Peter writes of "casting all your care upon him; for he careth for you" (I Pet. 5:7). "Casting"! Did you ever watch a fisherman cast a beautiful feathery fly over a stream—so lightly that it would not sink, but floated on the surface of the stream? The little things that eat the heart out of our peace, the light things that we think we can "throw off" but cannot—cast them all on Jesus.

"Roll" the big things you cannot lift, much less cast! Did you ever see two men take a case or barrel into a store. If it was too heavy for them to lift, they turned it over and over or rolled it along. This is what we are to do with the burdens which are so heavy they would bury us if we could not roll them on Him.

In Psalm 81:6, we find the phrase, "removed his shoulder from the burden." I am glad that I do not know what Paul's thorn in the flesh was—his insignificant appearance, epilepsy, weakness or ophthalmia—for if I did, the words of comfort and confidence in II Corinthians 12:9 would be of no value to me. His thorn was not removed, his shoulder was not taken from under the burden in spite of his threefold appeal. But what a word was given: "My grace is sufficient for thee: for my strength is made perfect in weakness." And what witness is Paul's: "Most gladly therefore will I rather glory in my infirmities [weaknesses], that the power of Christ may rest upon me. Therefore I take pleasure in infirmities . . . for Christ's sake: for when I am weak, then am I strong."

Do you recall how Monica prayed all night that her wayward and wicked son Augustine might be prevented from sailing from Alexandria to Italy, because she was sure that if he were removed from her personal influence he never would be converted? In the morning, however, he sailed for Italy and Milan, where he was converted. God denied Monica the prayer of a night in order to answer her prayer of a lifetime!

And now, very reverently, I speak of some prayers that God cannot answer. Such are the prayers through which we plead that a loved one may not be taken from us, or that we may be spared from loss or hardship. Let me share with you my own experience of the last three decades.

My eldest boy, a reconnaissance officer in the Australian Imperial Force in World

War I, was wounded, recovered, sent back to the front and was blown to bits. My other lad, twelve and a half years younger, was an anti-aircraft gun instructional officer in the British Army in World War II and was taken. My wife, largely due to war strain, went in between. All that I possessed except what I had in a suitcase—my books, sermons, notes—was bombed out of existence. What is the result?

First, I have three added links in the glory. Second, I have been set free from family and home ties and given a worldwide ministry which would have been utterly impossible had I had home ties and family responsibilities. Third, He has filled to the full for me a greatly enriched ministry in accordance with II Corinthians 1:3, 4: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

What a joy to know that our "life is hid with Christ in God" (Col. 3:3); that "not a single shaft can hit till the love of God sees fit"; that we "can do all things through Christ who strengtheneth" us; that we can and should be "master of every situation in Christ who makes [us] strong"; that we "are more than conquerors through him who loved us"; that God's infinite and eternal love for us was manifested on the cross.

Nothing can conflict with the cross; nothing can contradict Calvary's love. Where we cannot trace His hand, we can trust His heart. We trust, delight, roll and rest, singing with Mendelssohn:

*"O rest in the Lord, and wait patiently for Him, and He shall give thee thy heart's desires;
O rest in the Lord, and wait, wait patiently for Him."*

Pathways to Power

[Continued from page 85]

think there is as much room as we make for avocations and vacations. These are not normal times; they are emergency times, and you and I must serve our generation while we can. Look at China; look at the Netherlands East Indies; look at Palestine; look at the Near East. The world is grieving and looking for the sunrise. God has given to you and me the gospel others need. God has given to us here in our rich and wonderful America everything that we need to help men. Let's see to it that we do.

In order to serve, however, we must have power. And so we come again to the full fourfold plan of which I have been speaking. If you as a Christian in these days want to know the blessings of greater spiritual power; of constant, consistent high-level spiritual living, then these four things I give you: magnify God in everything you think and do; mortify the flesh at all cost; simplify your life; and then get busy and, in the strength God gives you, serve your generation.

★ ★ ★

Awakening

I Corinthians 13:12

ALICE M. TURNER

Today is but a dream,
Then will be reality;
Today is but a stream
That flows to immortality.

Now we do but sleep,
But, oh, in that moment waking,
What gladness we shall reap,
All these vain things forsaking!

What joy to then be winging
To that celestial place,
While morning stars are singing,
And we behold His face!

★ ★ ★

quered His critics and crafty questioners by quoting the Scripture of truth in the power of "the Spirit of truth."

It is "thy righteousness" that God will make manifest if and when we commit our way unto Him. Righteousness is right being, thinking, speaking and acting to our fellows as in the sight of God.

God is not only worthy of our prayers, He is equally worthy of our patience! And because we know that He doeth all things well; because we are assured that nothing can contradict Calvary, where we cannot trace His hand, we trust His heart. If we worry, we do not trust; if we trust we do not worry. So naturally, and necessarily, we "rest in the Lord, and wait patiently for him." He is very patient with us. He sees the saint and the sinner, and the least we can do is to be patient with Him.

Do you recall the story of the man whose prayers were not answered? One night in a dream an angel took him to a

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Evangelism

News of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.



THE sixteen day revival meeting conducted by Hyman Appelman and Homer Britton in Gadsden, Ala., sponsored by Gadsden-Attalla Ministerial Association, was declared to be one of the greatest religious events in the history of Gadsden. City authorities permitted the use of the Municipal Auditorium free of charge. Capacity crowds attended and several hundred persons made professions of faith. Dr. Garnett Puckett of the First Baptist Church of Attalla was chairman of the campaign, while Dr. D. N. Franklin of the First Methodist Church of Gadsden had charge of the noonday services. From Gadsden, the evangelists went to Anniston, Ala., where more than sixty churches of Calhoun County Ministerial Association sponsored a nineteen-day county-wide revival. There were as many as five thousand in attendance at some of the services. Interest was evident from the beginning because of the weeks of careful preparation and prayer. It was an old-time revival accompanied by shouting praises and rejoicing. Scores of people found Christ as their Saviour, and many rededicated their lives to Him.

Norman T. Jones, pastor of the Fitzgerald Crossing Baptist Church, Wynne, Ark., writes that Eddie Wagner led in a two week series in his church in July. Many professed to accept Christ as their Saviour.

Sylvester Sanford conducted revival services in July in Center Church near Good Hope, Ill., Fred Myer, pastor. One young man from a Catholic family was converted, another dedicated his life to the ministry, and twenty presented themselves for consecration.

Louis Wunneburger, Texas evangelist, writes, "I never realized until this August the importance of reporting my itinerary in MOODY MONTHLY. Having closed a campaign August 7 in Sulphur Springs, Tex., I went to Greenville for meetings. At the close of the first service a sergeant in the Army came up to greet me. He said he was from Cheyenne, Wyo., and passing through Greenville had come to the service, having seen in MOODY MONTHLY that I was scheduled to preach. During the revival in the First Baptist Church at Sulphur Springs, where Joe Weldon Bailey is pastor, there were fifty additions. Plunkett Martin, director of the music department of New Orleans Baptist Seminary, led the singing.

Beginning October 2 and continuing through October 16, Dr. William Ward Ayer of Calvary Baptist Church, New

York City, is engaged in an evangelistic effort in Cortland County, N.Y., under the sponsorship of the Cortland County Crusade for Christ. The group comprises the county council consisting of more than forty churches. After a few days' rest following the close of the meeting, Dr. Ayer will lead the United Crusade for Christ campaign October 23-November 6 in the Modesto-Turlock area of California. Fifty-two churches and Christian organizations will co-operate in this campaign. The latter half of November will be spent in evangelistic effort in Austin, Tex.

O. W. Stucky held a revival campaign July 3-17 in the Gerrish Baptist Church of Roscommon, Mich., James E. Fryar, pastor. This was the first campaign conducted by the church during the summer, although it is located in the heart of Michigan's vacation land. Visitors from several states attended. There were 5,175 Bible chapters read during the two weeks, and eight persons read through the New Testament, while fifty-four others signed the Bible reading covenant, promising to read the Bible through in one year.

FUTURE ENGAGEMENTS

Wes Auger: Oct. 8-15, Youth for Christ Campaign, Lebanon, Pa.; Oct. 16-30, First Baptist Church, Jermy, Pa.; Nov. 1-13, Gospel Tabernacle, Honesdale, Pa.; Nov. 15-27, Immanuel Baptist Church, Johnstown, Pa.; Nov. 29-Dec. 11, Faith Community Church, Roslyn, Pa.; Dec. 12-16, Church of the Open Bible, Geneva, N.Y.; Dec. 17, 18, Youth for Christ, Binghamton, N.Y.

Marion Beene: Oct. 11-23, First Baptist Church, Lyons, Mich.; Oct. 25-Nov. 6, First Baptist Church, Kari, Ill.; Nov. 7-13, First Baptist Church, Blandville, Ill.

Charles E. Boren: Oct. 3-16, Meeker, Colo.; Oct. 23-Nov. 6, Muscatine, Iowa; Nov. 13-27, Douglas, Ariz.; Dec. 4-18, Brawley, Calif.

Earle W. Braun: Oct. 4-16, Chattanooga, Tenn.; Oct. 25-Nov. 6, Trumansburg, N.Y.; Nov. 8-20, Distant, Pa.; Nov. 22-Dec. 4, Jamestown, Pa.

John Carrara: Oct. 4-16, Temple Baptist Church, St. Paul, Minn.; Oct. 18-30, Grandview Park Baptist Church, Des Moines, Iowa; Nov. 8-20, Calvary Baptist Church, Binghamton, N.Y.; Nov. 22-Dec. 4, Calvary Baptist Church, Warren, Pa.

John J. Lanting: Oct. 9-14, Zion Bible Mission, Zion, Ill.; Oct. 16-26, Robbinsdale Bible Church, Robbinsdale, Minn.

L. Sale-Harrison: Sept. 24-Oct. 9, Ravenswood Baptist Church, Chicago, Ill.; Oct. 16-23, Immanuel Presbyterian Church, Detroit, Mich.; Oct. 30-Nov. 6, Temple Baptist Church, Lincoln, Neb.

O. W. Stucky: Sept. 25-Oct. 9, First Baptist Church, West Frankfort, Ill.

Edward Vanderjagt: Oct. 4-16, Alton, Ill.; Oct. 18-30, Pana, Ill.; Nov. 8-20, South St. Louis, Mo.; Nov. 22-Dec. 4, St. Louis, Mo.

Louis Wunneburger: Oct. 10-16, Calvary Baptist Church, Beaumont, Tex.; Oct. 17-30, South Memorial Baptist Church, Oklahoma City, Okla.; Nov. 13-27, Trinity Baptist Church, Fort Worth, Tex.; Nov. 28-

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Dec. 11, Line Avenue Baptist Church, Amarillo.

Moody Extension Staff

James R. Calhoun: Oct. 2-16, First Brethren Church, Waynesboro, Pa.; Oct. 19-30, Zion Primitive Methodist Church, Mount Carmel, Pa.; Nov. 3-13, Messiah Baptist Church, Kylertown, Pa.; Nov. 16-27, East Side Baptist Church, Olean, N.Y.

Elton W. Crowell: Sept. 27-Oct. 9, Bethel Baptist Church, New Castle, Pa.; Oct. 16-23, Emmanuel Baptist Church, Flint, Mich.; Oct. 30-Nov. 6, First Baptist Church, Marshall, Mich.; Nov. 8-20, Kildare Avenue Baptist Church, Chicago, Ill.

Edwin Guber: Nov. 6-11, Independent Presbyterian Church, Savannah, Ga.; Nov. 15-27, First Baptist Church, Chillicothe, Ill.

Robert J. Kees: Sept. 21-Oct. 2, Wilcox Community Church, Wilcox, Neb.; Oct. 5-16, Maplewood Congregational Church, St. Louis, Mo.; Nov. 2-13, First Baptist Church, Interlaken, N.Y.; Nov. 16-27, Northwest Suburbs Bible Church, Palatine, Ill.

Raymond O. Nelson: Oct. 5-16, Shiloh Church, Linden, Iowa; Oct. 19-30, Methodist Church, Crosswell, Mich.; Nov. 6-20, Oak Hill Evangelical United Brethren Church, Oak Hill, Ohio; Nov. 23-Dec. 4, Evangelical United Brethren Church, Union City, Pa.

A. H. Stewart: Oct. 2-9, Colonial Hills Baptist Church, East Point, Ga.; Oct. 16-23, Racine Bible Church, Racine, Wis.; Nov. 6-13, Zion Bible Mission, Zion, Ill.; Nov. 15-27, First Baptist Church, Chillicothe, Ill.

Conferences

Moody Bible Conference: Nov. 6-11, Independent Presbyterian Church, Savannah, Ga.

Prophetic Bible Conference: Nov. 13-20, Calvary Baptist Church, New York, N.Y.

CITY-WIDE SHOWINGS OF "DUST OR DESTINY" FILM

California: Oct. 3, Municipal Auditorium, Long Beach; Oct. 4, 5, First Baptist Church, San Diego; Oct. 6, Auditorium Theatre, Oakland; Oct. 7, Municipal Auditorium, San Jose; Oct. 10, Scottish Rite Temple, San Francisco; Oct. 14, Memorial Auditorium, Stockton; Oct. 17, Memorial Auditorium, Sacramento.

Delaware: Nov. 7, Union Methodist Church, Wilmington.

District of Columbia: Nov. 8, First Congregational Church, Washington.

Illinois: Oct. 3, Shrine Mosque, Peoria.

Michigan: Nov. 10, Lyric Theatre, Baltimore.

Minnesota: Oct. 13, Denby High School, and Oct. 14, Cooley High School, Detroit.

Missouri: Oct. 19, War Memorial Auditorium, Willmar; Oct. 20, 21, First Baptist Church, Minneapolis; Oct. 22, Municipal Auditorium, St. Paul.

New Jersey: Nov. 4, Mosque Theatre, Newark.

New York: Oct. 8, Baptist Temple, Brooklyn.

Oregon: Oct. 10, Public Auditorium, Portland; Oct. 21, Senior High School, Salem.

Pennsylvania: Oct. 1, 3, Philadelphia: Nov. 15, McCaskey High School, Lancaster; Nov. 17, William Penn Senior High School, York; Nov. 18, Little Theatre, Hershey; Nov. 19, Jaffa Mosque, Altoona; Nov. 21, Soldiers and Sailors Memorial Auditorium, Pittsburgh; Nov. 22, Shrine Auditorium, Newcastles.

Washington: Oct. 11, Civic Auditorium, Seattle; Oct. 24, First Presbyterian Church, Bremerton; Oct. 25, Fellowship Hall, Tacoma; Oct. 26, High School, Mount Vernon; Oct. 27, High School Auditorium, Everett; Oct. 29, High School Auditorium, Bellingham; Nov. 3, Lewis and Clark High School Auditorium, Spokane.

Wisconsin: Oct. 6, Memorial Hall, Racine; Oct. 10, Plankinton Hall, Milwaukee.

Canada: Oct. 11, Auditorium, Winnipeg, Man.; Oct. 24, Patterson Collegiate, Windsor, Ont.; Oct. 26, Park Baptist Church, Brantford, Ont.; Oct. 27, Guelph, Ont.; Oct. 28, Philpot Tabernacle, Hamilton, Ont.; Oct. 29, Cooke's Presbyterian Church, Toronto, Ont.; Oct. 31, First Baptist Church, and Nov. 1, Evangelistic Tabernacle, Vancouver, B.C.

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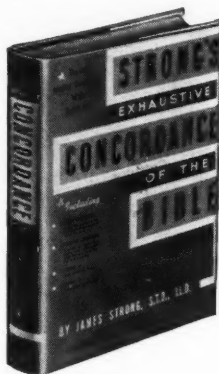
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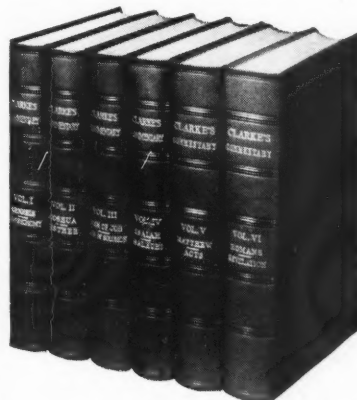
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XIII

WORD PICTURES IN PHILIPPIANS

MADE himself of no reputation" (2:7). κενώ (kenō), "to empty, make empty, make void"—He emptied Himself. In waiving His prerogative of glorifying Himself before the angels in His pre-incarnate glory, and setting aside the outward expression of that glory to come to earth and give outward expression of the humility and altruism of Deity in the incarnation and the cross, our Lord emptied Himself. He made self void.

The word "Himself" is in the accusative case in the Greek text, the direct object of the verb "empty." The action of the verb terminates on the person or thing designated by the word in the accusative case. Thus, the act of emptying terminated upon Himself. He emptied Himself of self, set self aside, set His legitimate prerogatives and desires of His deity aside. He set aside the desire to be glorified, in order to come to earth and become that which He hated and loathed and despised, sin. Instead of the adoration and worship of the angels, He chose to become the target of the abuse of man. That is exactly what the writer to the Hebrews referred to when he wrote, "Who instead (ἀντί—anti) of the joy then lying before Him, endured the cross" (Heb. 12:2).

"Took" (λάβω—labōn) is second aorist participle, *having taken*. The emptying of self was the prerequisite of the taking upon Himself the form of a servant. In verse 6 we see our Lord in the form of God, giving outward expression of His glory and deity. In verse 7, He is in the form of a servant, giving outward expression of a bondsman. He exchanged one form of expression for another. He stooped to conquer. In stooping from the glory of Deity to the duties of a bondsman to humanity, He set His normal prerogative of Deity aside, thus setting self aside, thus emptying Himself of self. The only Being in the universe or out of it who had the right to assert self, did not do so. He chose to deny self and go to the cross.

The words "took upon Him the form of a servant" do not refer to His assumption of humanity, but to His outward expression of Himself as a bondsman (δοῦλος—doulos). It was His humanity which was the medium through which He gave that expression, and to which reference is made in the words, "was made in the likeness of men."

The word "form" is again μορφή (morphē), referring to an outward expression which one gives of his inward character, that expression coming from and being truly representative of that

character. This gives us a wonderful truth. Just as in verse 6 the outward expression of the glory of Deity came from our Lord's inmost being as Deity, so in this verse, the outward expression of like-mindedness, lowly-mindedness, and altruistic-mindedness came from His inmost being as Deity. We have a God who is not only infinitely glorious in His being, but also infinitely humble and altruistic, giving Himself in lowly service for the creatures He created.

Moody at the Fair

[Continued from page 89]

Institute, and a chorus choir. Mr. Moody gave the message. Apparently he spoke with exceeding fervor, for I was told that when he gave the invitation some five hundred young people rose, most of them young men.

This was the only meeting of the campaign held at Tattersall's. There were several reasons for this. In the first place, the expense of hiring the hall was very great. The same money put into rental of theaters, like the Haymarket, Standard, Empire, Columbia, Hooley's and the Windsor—all of which were used at some time or other during the fair—would go farther in reaching souls. Streetcar transportation to Tattersall's was also very poor, especially from the north and west.

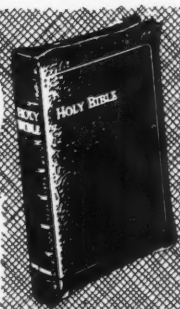
During the meeting at Tattersall's, those out of the city were asked to rise. Fully two-thirds of the congregation stood, indicating that most of them were in the city to attend the fair.

Winning the Sunday Crowds

This was particularly interesting in view of the widespread feeling then current about opening the fair's gates on Sunday. Pulpits throughout the land reverberated in opposition to such a course. Church groups passed resolutions condemning this practice. But the gates continued to swing open each Sunday for more than two months.

We were told that men urged Mr. Moody to take action in his meetings. Some advised boycotting the fair, while

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others wanted to take the matter into the courts. To both of these propositions, Mr. Moody said, "No." Instead, he said, "Let us open so many preaching places, and present the gospel so attractively that people will want to come and hear it."

That is just what happened.

As the campaign moved into July, the Sunday attendance increased—in spite of counter attractions, in spite of hot weather. Soon the total attendance at campaign meetings was more than forty thousand a Sunday. Meanwhile the turnstiles at the fair grounds turned more and more slowly until fair attendance on Sunday dropped to less than thirty thousand. Finally on the last Sunday in July the management gave up and closed the fair gates.

Men said Mr. Moody did it. He was a factor—a very large one. But it was the power of the Holy Spirit in answer to prayer which caused tens of thousands of World's Fair visitors to turn their feet to the various places where the gospel was preached on the Lord's Day.

For the first few weeks of the campaign, the noonday meetings were held in a theater in the vicinity of what is now the Loop. John McNeill was usually the speaker at these meetings, which generally lasted a little more than an hour. At most of the meetings Mrs. Pearson and the Moody Quartet furnished special music, with Dr. Towner or Professor Stebbins leading the congregational singing.

It was at these meetings that the tables were turned. Instead of the actors being on the stage, they were in the boxes or the back seats to see and hear John McNeill. When the Word of God got into the heart of John McNeill, it seemed that he had to give it out with every ounce of dramatic power which he had. His sermon from II Samuel 23 on "King David's Mighty Men" was outstanding. Each time I heard it, it made a different impression on me.

Just as there never has been but one D. L. Moody, so there never has been but one John McNeill. Both men were in a class by themselves.

After Mr. Moody came back from East Northfield the noonday meetings were moved into Willard Hall in the Women's Temple. Although Willard Hall seated fewer people than the theater, it was closer to the downtown shopping district. It was also more convenient to good transportation.

Giving John McNeill a rest, Mr. Moody took complete charge of these noonday services in Willard Hall. I shall never forget those meetings—twenty-two of them during August. Mr. Moody gave all the addresses. Eighteen out of those twenty-two sermons were so deeply burned into my soul that in fifty-six years I have never gotten away from any of them.

During these meetings in Willard Hall, Mr. Moody took the audience into his confidence regarding the expense of the fair campaign. He told them that the campaign costs totaled eight hundred dollars a day. "We could use eight thousand dollars a day if we had it," he said.

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Lamps of the Lord in Formosa

LILLIAN R. DICKSON



Li Goat-Kian, who is a "lamp before the Lord," says, "Why, O why, did my people have to wait so long for the gospel?"

William Taku, imprisoned, beaten, starved, he kept his radiant testimony of what the Lord had done for him.

AND HE lighted the lamps before the Lord" (Exod. 40:25).

From whence did the tribespeople living in the mountains of Formosa originally come? Who can say? Little is actually known about their origins. There is a tradition that they came here long ago in huge canoes with upturned ends from the South Seas. Perhaps they came seeking new homes; or perhaps it was trade they sought. However that may be, when venturesome Portuguese navi-

gators of the sixteenth century discovered the island and named it "Formosa" (meaning "beautiful"), they were already here. Seven different tribes were to be found in the mountains, speaking quite different languages and having distinct customs.

Early in the seventeenth century the Dutch conquered the island as they spread their commercial empire throughout the East Indies, dispossessing the Portuguese. During nearly forty years of their occupation they sent out some twenty-nine missionaries to Formosa and baptized some thousands of converts. But pirates drove them out and soon afterward China took possession. Two centuries later, when modern missions began in the land, there was little trace of this earlier teaching.

When the Japanese took over the island, as a result of the Sino-Japanese war of 1895, they isolated the tribespeople from the rest of the island. They had a twofold motive: to protect the mountain people from exploitation by outsiders, and to educate them to Japanese ways of thinking.

For more than fifty years the Japanese pursued this policy, and the results were both good and bad. One good result was that they compelled the tribespeople to learn the Japanese language, so that today they can all speak a common language and many of them can read easy Japanese. Their captors made them comparatively literate. Also, they taught them to respect law and order, and to live more hygienically. But on the other hand they introduced *saki* (Japanese whiskey), which has been the greatest detriment the tribespeople have faced as a race. And in addition they withheld from them the Christian religion, which alone could have saved them from the evils they were encountering.

The story of that fifty years of rule by Japan is not without episodes of struggle and bloodshed. The Formosan tribes had always been virile and warlike. One tribe, the Tyals, who today number about a fourth of the 200,000 on the island, were fiercer and more resentful than the others. Throughout the Japanese regime they kept up their grizzly reputation of taking heads. Policemen in lonely places were murdered, several each year, but the number lost was shrouded in secrecy from the outside world. Scarcely more than fifteen years ago there was an uprising when the Tyals retaliated hotly for wrongs they had suffered from their conquerors by beheading a community of two hundred Japanese men, women and children.

The Japanese did not allow mission-

aries to go in to reach the tribes. But God could not be held outside a human boundary. A young man of the Tyal tribe heard the gospel from a Formosan Bible woman and believed it. He then asked the police for permission to come to the mission school to study. They refused, but he came anyway and spent more than two years studying the Bible in Japanese without interference. The police knew where he was, but he was living in a missionary home, and the Japanese constitution guarantees religious liberty. They could not deliberately remove this man from his studies without admitting openly to the world that there was no real religious liberty. But they did warn him when he went back to his tribe, "You cannot preach Christianity to your people. When we are ready for them to have religion, we will give them Shintoism!"

Now the Tyals are not accustomed to obey commands to which they themselves do not assent. The warning made this young man careful, but it did not keep him from his purpose. Back to the homes of his people scattered over the mountains he went with the message of redeeming love. Finally, by the grapevine route he sent back word that he had more than thirty ready for baptism.

How could this work go on in secret? The people were meeting at midnight up in the mountains, and from twelve o'clock until two they sang praises to God and studied His Word. Then they would scatter, to be well on their way before dawn. Bibles and hymn books had to be smuggled in for their use, and they had to hide them carefully lest they should be discovered.

One day a policeman found a Bible in a mountain home. There was great excitement, and a number of police were sent to search all the homes within reach, and all the Bibles and hymn books found were burned. They were smuggled in again; and again they were discovered and burned. Three times this happened, and the third time all the men in whose homes Bibles had been discovered were haled to the police station, where they were beaten until the blood came, because they believed in God.

One would have thought that this would be the end of the story, that brutal repression would have stamped out their new belief. But God had planned it otherwise. They were forced to kneel while being beaten, but as they stood up they faced the policemen and said, "You can cut off our hands if you wish to; we are still Christians!" The police were daunted by their attitude and sent them back to

[Continued on page 114]

Recent Events

Argentina. Buenos Aires was the scene on July 18-30 of an Inter-American Evangelical Conference designed to bring together Evangelicals from all parts of the Latin American world. It was the first conference of a general character since the more limited Havana Conference of 1939, and covered a wider field than the strictly South American Conference in Montevideo of 1925. In view of the very rapid expansion of Protestantism in Latin America in recent years, and the widely publicized statement that this was to be a conference called and controlled by Christian nationals of the countries concerned, it was expected that this conference would have a great significance in the Evangelical movement in this hemisphere. A secular news report speaks of it as an evidence that the Protestant church in Latin America has come of age.

There are disturbing reports, however, which indicate that the conference may come to have a rather somber significance entirely apart from what many have hoped. The manner of its calling and conduct has given rise to accusations that it was being manipulated to accomplish the preconceived purpose of ushering the Latin American church into fellowship with the World Council of Churches and so into the camp of theological modernism. If this is so, and satisfactory explanations are not forthcoming from the sponsors of the conference, it may soon be that they will enjoy the rather dismal satisfaction of knowing that they have precipitated a decisive split in the Protestant ranks. For Latin American Evangelicals are very largely conservative in their theology. Even missions which in other fields have been noted for their modernism have sent some very sound men to Latin America. Modernism does exist in some places, but it is usually a veiled modernism which has preferred not to force the issue.

Some of the facts and reports which need clarification are these: The conference was supposedly initiated and sponsored by Latin Americans, yet a prime promoter and sponsor was the Committee on Co-operation in Latin America, which represents some of the North American denominational mission boards. Eight national councils were listed as sponsoring the conference, but one of these, that of Peru, refused to send delegates. There are twenty Latin American republics, many of which, though they have a fairly strong Evangelical community, do not have national councils. What was done about representation from these countries? From Venezuela a Presbyterian delegate was accepted, but the representative of an independent Baptist mission was refused admittance, reportedly because his mission does not co-operate with the Federal Council of Churches. Two Methodist delegates from Peru were accepted as representing that country, when the national council refused to send delegates. Yet a Southern Baptist representative from Brazil was grudgingly allowed to observe, without taking part, only a part of the sessions. Southern Baptists are one of the largest groups in Brazil, but do not belong to the



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"The other night, when the teachers were at the neighbors for supper, well—you know—we had never said grace. But the teacher did. So as we sat at the table, my little girl said: 'Mama, who is going to say grace tonight?' Her Daddy and I looked at each other, and we could not keep back the tears. Then her Daddy said: 'You can.' And it surely touched our hearts when she said, with bowed head: 'Thank you for our home. Thank you for Mama and Papa. Thank you for the teachers. Thank you for Daily Vacation Bible School. Thank you for our food. Amen!' I told a neighbor lady about this, and we both cried; and she said she, too, realized that we had been neglecting the most important things in life."

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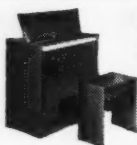
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national council nor are they members of the Federal Council in the United States. All day sessions were held behind closed doors.

Argentina has also been the scene of further attempts by the clerically dominated regime to restrict religious freedom. In fact, if the proposals which Dictator Peron had presented to the national congress had been enacted into law, the minority groups in the country would have been placed in as intolerable a position as in priest-ridden Spain. The projected laws would have prohibited to Protestants any religious activities outside of the officially registered church buildings. In addition, all their work would have come under the direct supervision of a minister of cults, who would be a Roman Catholic. In fact, it is reliably reported that the assistant to the minister in charge of religious affairs is a Franciscan friar. In view of this danger to Protestantism, a large union rally was held in the Central Methodist Church of Buenos Aires in which Baptists, Brethren, Disciples, Lutherans, Methodists and Pentecostals united. Representations were made to various members of the congress, who promised to give the matter careful consideration.

As a result, some of the most objectionable proposals were rejected by the congress. Even so, the evangelization of the remaining Indian tribes in the country has been decreed to be the exclusive prerogative of the Roman Catholic Church. Protestant radio broadcasting has been cut off by technicalities. Also compulsory registration of ministers and religious organizations has encumbered the work not only with red tape, but that red tape is so designed and can be so manipulated as to forbid the holding of meetings on the ground that they are unauthorized.

China. In days when a steady stream of missionaries is being evacuated from China because of the Communist advance, there is real interest in the announcement by the China Inland Mission that on August 4 it accepted nineteen new workers for service in China. These candidates had just completed an intensive eight-week course in general linguistics, Chinese characteristics, Chinese phonetics, Chinese simplified script and the basic 214 characters of Chinese writing, Chinese history, and the history, principles and practice of the mission. They had otherwise approved themselves as qualified missionaries of Christ, soul-winners with a definite call from God for His service in China. They are expected to sail this fall.

Philippines. Report of an interesting project carried out in the leprosarium at Iloilo comes from the pastor of the Protestant congregation there among the leprosy sufferers. He says, "In connection with our Easter Sunday service . . . we read continuously the whole Bible in Panayan-Visayan. It took us (four readers) eighty-seven hours to finish the whole Book. We started Sunday morning at one o'clock. We praised the Lord for this successful attempt in reading His Book in the language of the people of the western Visayas and Romblon."

India. Special prayer has been requested concerning a possible change in requirements for admission of missionaries to India. Although no action has been taken at this writing, the government of India has indicated its intention of limiting visas for foreign missionaries entering India for the first time to those who have technical, medical or educational qualifications. Prayer is asked that this intention may be changed to keep the door open for purely evangelical work. Concern has also been expressed over the government's indication that it may shift negotiations of visas for all missionaries to a single organization, the National Christian Council of India.

North America. In this country the week of October 9-16 has been designated National Leprosy Mission Week by the American Mission to Lepers. It is the first observance of this nature here. It precedes the forty-second annual convention of the mission to be held in Boston, October 19-20. The American Mission to Lepers is not a sending agency, but it promotes interest in the work, collects funds and provides help to a wide variety of missions engaged in leprosy work, both denominational and interdenominational.

A new magazine of interest to those concerned with medical missionary work has appeared this year in Chicago. It is the *Christian Medical Society Journal*, published from the society's offices at 64 West Randolph Street. This national organization of Christian physicians and medical students is not primarily concerned with foreign missions, but it does provide a strong emphasis on missions in its activities and a number of its members and officers are missionary candidates.

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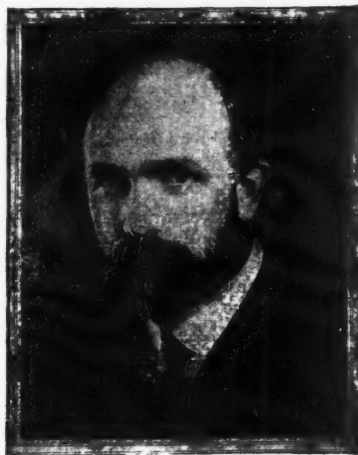
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MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astounding how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei" and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, humdrum.

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Earthly and Heavenly Wisdom [Continued from page 87]

Two things are here mentioned: *bitter envying* and *strife*, or (as in the new revision) *bitter jealousy* and *selfish ambition*. Oh, how many of us who claim to believe God's Word and consider that we have the true wisdom could well have these words used to characterize our lives! Our hearts are filled with envy and jealousy of others, and that of the bitterest type.

Envy is always pictured in the Bible as the very worst of passions. What is *envy*? To begrudge others their success. Someone else makes a more conspicuous success in some field than we do, and instead of rejoicing over the way that person is being used of the Lord, our hearts are filled with bitter jealousy.

Oh, my brethren, such things ought not to be! Read what the apostle Paul says in I Corinthians 12:12-27. Do not glory over your wisdom if bitter jealousy is in your heart, for this is not a manifestation of heavenly wisdom.

The other thing is *strife* (or selfish ambition)—a reference to rivalry or a narrow party spirit. This is shown when the desire of the heart is not to glorify God, but to advance one's own selfish interests or that of some little clique with which he is identified. James not only warns against letting such things crop out in your actions, but he says if you have them "in your hearts, glory not." From the heart flows the deeds of the life, and if this sort of evil thing is in your heart, then sooner or later it will come out in full view. If such things are present in your heart, "glory not"—rather fall on your face before God, confess your sin, and ask Him to purify your inmost life and remove these evil vipers of passion.

James also says, "Lie not against the truth." How can a person lie against the truth? Simply thus: by living a life that does not agree with God's truth. No, says our writer, "this wisdom descendeth not from above." What wisdom is he talking about? Why, the supposed wisdom that can glory in envy, strife, bitterness, and impurity of life.

Old Matthew Henry has well said: "Pretend what you will, and think yourself ever so wise, yet you have abundance of reason to cease your glorying, if you run down love and peace, and give way to bitter envying and strife. Your zeal for truth or orthodoxy, and your boasts of knowing more than others, if you employ these only to make others hateful, and to show your own spite and heart-burnings against them, are a shame to your profession of Christianity, and a downright contradiction to it. Lie not thus against the truth."

Such wisdom cannot be from God, who only gives good things (Jas. 1:17). On the contrary, wisdom of this kind is stated to be *earthly, sensual, devilish*. It is *earthly* in that it comes not from heaven, not from God, but from corrupt, fallen human nature as found on this earth, which in reality is opposed to God and good.

This envious, warlike wisdom is also said to be *sensual*. It comes purely from

the human senses, an animal-like thing; it comes from the *natural* man—the natural man, of course, referring to man in the natural state in which he is born as a sinful, fallen creature who has not experienced the regenerating work of God's Holy Spirit.

But even worse, this earthly wisdom James is talking about is also said to be *devilish*. It originates not from God, but from the devil himself, that great enemy of God. Erdman has truly said: "It may be employed in discussing religious truth, it may be displayed in defending 'orthodoxy,' but it is evidently not inspired by the Spirit of God; no matter what his intellectual attainments no one should pride himself upon a wisdom which is so closely allied with 'the world, the flesh, and the devil.'"

What is the result of such wisdom? "For where envying and strife is, there is confusion and every evil work." Once again James refers to envying and the strife which results from it. What a terrible thing envy is! "The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at man, obliquely at God, who makes men to differ" (Alford).

The result of such an attitude is *confusion*—literally, *tumultuous anarchy*, or commotion, both in society as a whole, and in the mind of the individual who harbors such thoughts. Beyond confusion and disorder, there will be "every evil deed" or "every vile practice" (A.S.V.); for when men allow their hearts to be filled with jealousy and selfish ambition, they will stoop to "every vile practice" in order to further their own ends.

BUT NOW WE TURN from the dark, dismal valley to the bright, glorious mountain peak, from *earthly* to *heavenly* wisdom. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (vv. 17, 18).

Seven fruits of *heavenly* wisdom are itemized. If a person is truly wise, they are the ways in which such wisdom will be demonstrated.

Heavenly wisdom is "first pure." It

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should be carefully observed that *purity* is placed before *peace*. There are occasions when both *peace* and *purity* cannot be preserved (Rom. 12:18). If both cannot be maintained, then *purity* must come first. "Peace at any price" is not the teaching of God's Word, either with regard to the world or to the Church.

Sometimes when faithful men of God seek to correct evil practices which may be present in the Church, they are told that they themselves are doing evil in that they are "disturbing the peace of the Church." Ordination services usually contain a question something like this: "Do you promise to be zealous and faithful in maintaining the truths of the gospel and the *purity* and *peace* of the Church, whatever persecution or opposition may arise unto you on that account?" (*Presbyterian Book of Church Order*). Here again is the scriptural sequence: first *purity*, then *peace*. An older writer has truly said: "There is an unholy peace with the world that makes no distinction between clean and unclean. Our first concern should be *purity*."

But remember that after *purity*, the second characteristic of true wisdom is that it is *peaceable* and *gentle*. Instead of harshly criticizing others and judging them, it is forbearing, making allowances for others as to their duty which they owe us. Further, it is *easy* to be *entreated*, not harsh with the faults of others. Many earnest Christians instead of "restoring" those "overtaken in a fault . . . in the spirit of meekness" (Gal. 6:1) are stern and legalistic in their attitude toward the failures of others. They are not "easy to be entreated."

True wisdom is also said to be *full* (or overflowing) with *mercy* and *good fruits*. In addition, it is *without partiality*, a matter which James has already discussed at some length in chapter 2.

Finally, it is *without hypocrisy*. There is no sham or dissimulation with the person who is truly wise. He is not pretending to be something he is not, as in the case of many of the Pharisees. They pretended to be very religious, but only, as our Lord Jesus stated, in order that they might have cloak for their evil deeds.

James closes the section with a reminder of a very important fact: "And the fruit of righteousness is sown in peace of them that make peace." If we are going to *reap* the fruit of righteousness in peace, there must first be a *sowing* of such fruit in the life. Weymouth translates the verse thus: "And righteousness is the fruit of the seed that is sown in peace by the peacemakers." If we truly have heavenly wisdom we will be *peacemakers*.

Calvin has well said: "Those who wish to be the physicians to heal vices ought not to be the executioners." So let those who are Christians remember that we are not called to be *executioners* of sinners, but rather the *physicians*, showing them by our words and our manner of life the way in which they too can know the healing, saving power of Christ.

[Next month Dr. Luck turns to the opening verses of James 4, writing on "The Cause and Cure of Unrest."]

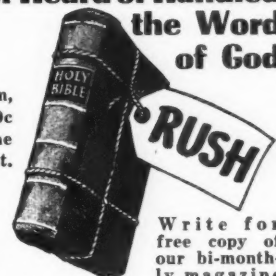
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 - OF27 Never Alone
 - OF28 Onward Christian Soldiers
 - OF29 Rock of Ages
 - OF30 Dare To Be A Daniel

- OF13 We'll Soon Be Done
- OF14 With Troubles And Trials
- OF15 Fairest Lord Jesus
- OF16 Steal Away
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- OF36 Saved By Grace
- OF37 Swing Low, Sweet Chariot
- OF38 There Is A Fountain
- OF39 I'm On The Battlefield
- OF40 Just As I Am
- OF41 Pass Me Not
- OF42 Meet Me There
- OF43 When They Ring The Golden Bells

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THE BELOVED DISCIPLE

Why is the apostle John spoken of in John 13:23 and elsewhere as the disciple "whom Jesus loved" since evidently he is the one referred to in these passages? Why was he singled out in this way? —J.A., Chicago, Ill.

The Lord Jesus, of course, loved all His disciples, and loved them to the end, or uttermost, according to a marginal reading of John 13:1. But peculiar love for one would not be inconsistent with love for all.

Evidently there was something about John which particularly attracted him to the Lord, as did apparently also the rich young man who did not follow Him (Mark 10:21). Certain incidents in the Gospels reveal the earnestness, enthusiasm and zeal John had for the Lord (Luke 9:54). He was very jealous also for the Lord (Mark 9:38; Luke 9:49).

No doubt his heart and mind were nearest in some sense to the Lord in understanding, discernment and sympathy. We can sense what it must have meant even to the Lord Jesus, who of all persons was so misunderstood, contradicted, rejected and reviled, to be thus better understood by one of His own than the others. With such a person He could be more intimate and could manifest Himself more fully. It was no wonder that John became the "Apostle of Love," and could be the instrument for recording those wonderful chapters John 13-17 and the First Epistle of John.

Perhaps also it was to prepare him especially as the "Apostle of Love" that such intimacy and particular love were bestowed upon him and thus inculcated in him.

THE APOSTLE JOHN

Was the apostle John a brother of our Lord Jesus Christ? Will you explain John 19:25-27 in this connection, which speaks of John also as the son of Jesus' mother? —Mrs. H.B.S., Indiana.

The mother of Zebedee's children mentioned in Matthew 27:56 is identified in Mark 15:40 as Salome. This Salome is therefore the mother of James and John. It is believed by many that Salome is the one spoken of in John 19:25 as "his mother's sister," that is, the sister of the Lord's mother. John would therefore be a cousin of the Lord. Not all, however, accept this explanation. It is hardly

likely that John was a brother to the Lord Jesus.

In John 19:25-27 the Lord Jesus is simply consigning His mother to John's care and only in that sense does He say to John concerning her, "Behold thy mother." He is to care for her as a son does for his mother. It would appear that with the departure of the Lord she would be left alone, the supposition being that Joseph, her husband, was already dead. And those who were called "the brethren of the Lord" (Matt. 13:55) were not then as near to Mary as the beloved apostle John. The Lord Himself spoke of those who did the will of His Father in heaven as, "brother, and sister, and mother" (Matt. 12:50), indicating that the spiritual relationship could be closer than the physical. At any rate, John was not the brother of the Lord in the flesh.

TURNING MANY TO RIGHTEOUSNESS

What is the meaning in Daniel 12:3 of the words "they that turn many to righteousness"? Does it refer to those who by the spoken or written word bring the attention of many to the righteousness of Christ, or does it mean that many be converted and accept our Lord as their Saviour? —F.R.D., Elgin, Ill.

The words "they that turn many to righteousness" in Daniel 12:3 refer also to those who in the same verse are described as "they that be wise." The same Hebrew word for this latter phrase appears also in Daniel 11:33 where it is translated, "they that understand." Of these it is said, "They shall instruct many." A marginal note in the Bible calls them "the teachers of the people." This is the proper sense of the word here. They are, therefore, the teachers of righteousness to many, and this both by precept and example.

They are the understanding ones among the Jewish remnant in the last days, yet to be; and by virtue of their faithful, steadfast witness to Christ as Messiah, and to His righteousness and atonement for salvation, they are leaders and teachers with regard to the true righteousness in Christ. They point men to the righteousness of God in Christ (Rom. 10:3, 4). No doubt many will be "converted" as the result of their life and testimony.

This may, of course, be applied to any

who follow their example in any age, but the primary, historical reference to a Jewish remnant in the "last days" must be maintained.

THE SERMON ON THE MOUNT

To whom was the Sermon on the Mount spoken? Was it only to the disciples, as Matthew 5:1 seems to indicate, or were others present? —S.S., Chicago, Ill.

The words of Matthew 5:1, taken alone, do seem to suggest that the Lord spoke the words of this discourse to His disciples only. But many other considerations seem to indicate that though He may have addressed Himself primarily to His disciples, the multitude also was His audience.

We may gather this first of all from the account of the same discourse in Luke 6:17-49. The great majority of expositions, except in the comparatively barren period of Scripture study and interpretation between the Church Father Augustine and John Calvin, about a thousand years, identify the event as the same. They begin and end exactly alike. They are almost entirely identical in content—except that Luke omits Matthew 5:17-37 and 6:1-18, which was of especial interest to the Jews, and therefore not so to the Gentiles to whom Luke was writing particularly. Then both accounts are immediately followed by the record of the same events.

Luke informs us (6:12) that He went up into the mountain all night to pray. Then in the morning He chose His twelve disciples. After this He came down with them to a "plain" (v. 17), which really means a "level mountain" (the same word in Isaiah 13:2), a piece of level ground or a sort of plateau in the mountain. There the great multitude came to be healed (Matt. 4:24, 25; Luke 6:17-18). Then as they pressed upon Him and sought to touch Him, He went up the mountain (Matt. 5:1) for a vantage point from which to address the whole multitude, with His company of disciples immediately about Him.

The very occasion and the nature of the address seem to require that the discourse was also addressed to the multitude. His fame was spread abroad and people from everywhere were coming to see Him (Matt. 4:23-25). The miraculous and marvelous healings and His preaching were exciting Messianic expectations. What better time and opportunity for such a discourse concerning the character and requirement of the Messianic kingdom and reign, and to *disillusion* them concerning their conception of that kingdom, a conception of pomp, power, pride and prosperity!

This was exactly what the discourse was intended to do. He came not to set aside the law (Matt. 5:17), but to exhibit its *inner spiritual and moral essence* as the law of the Messianic kingdom, and not the outer shell of ritual and *letter* observance of the Pharisees; to teach them that "the kingdom of God is not eating and drinking, but righteousness [first] and peace and joy in the Holy Spirit" (Rom. 14:17, R.V.); that the "poor in spirit" would inherit it. This

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"She is only 18 and suffers a weak heart. He is about 28 and has a painful malady resulting from starvation and medical neglect. He is not in a position to work. The child is 8 months old. They live in half a room, divided by a wooden partition. When I called I found them subsisting on a diet of bread and water. My heart

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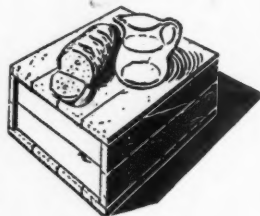
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was torn within me when I saw their sad plight because of my inability to help them personally.

"Our group of Jewish believers is getting bigger as the newcomers somehow find out about us and join our ranks. We meet each week for worship and fellowship."

Can we remain unmoved by the suffering of our brethren in the land of our Saviour? Will you help us to show forth His love and to proclaim His Gospel of salvation in the very land of our Redeemer at this ominous and prophetic time?



was what such a great concourse of people under such circumstances should hear. It is therefore most likely that it was intended for them also.

♦ ♦ ♦

THE TEN COMMANDMENTS

It has been said that the law or Ten Commandments are still in force for the unsaved until they accept Christ and are born again. Will you please give your opinion of this.—A.C.K., Oakland, Calif.

The Ten Commandments were given to the children of Israel as a nation. The nations or heathen could hardly be responsible for them *as such*. But as the expression of God's own moral nature, the commands are certainly written in essence in the hearts of a mankind created in God's image.

The Epistle to the Romans makes it clear that men (or the unsaved) are responsible for the law in this sense. Those (Gentiles, or unsaved) "that have not the law" (that is, given as the Ten Commandments to the children of Israel), and yet "do by nature the things of the law" (Rom. 2:14), do so by virtue of "the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (2:15, R.V., italics ours). God is therefore just in ordaining that "as many as have sinned without the law shall also perish without the law" (2:12).

But it is exceedingly important that it be clearly understood in what sense the Ten Commandments may not be in force for those who are saved. The law was given to Israel to more fully reveal to them, as God's chosen servants, the righteous and holy character of the one, true and living God, as opposed to the corrupt and licentious gods of the heathen. As a natural corollary to this, it was also given to reveal to them God's requirement of holiness in His people. Israel was required to keep perfectly God's holy law (Deut. 6:1, 2, 24, 25; 27:26; 28:15-19).

The Old Testament, however, makes it abundantly plain that it is not possible for man, a sinner by nature, to do this (Eccles. 7:20; Job 9:2; Ps. 143:2; Dan. 9:18). For this reason, at the very heart and center of the law itself (Leviticus 1-7) is the gospel of grace in the provision of a substitute to pay the penalty of man's breaking the law. And further, in Christ, the fulfillment of these types, there is provided for us the righteousness of One who had perfectly kept and fulfilled the law (Isa. 45:24, 25; II Cor. 5:21) for us, who were unable to do so.

It is only in this sense that we are not under the law, in that it has no dominion over us, or claim upon us (Rom. 7:1); that we are discharged from debt to it, being dead to it (7:6); in that Christ met its claim upon us and has perfectly kept it for us, and we appear before God in the righteousness of His perfect obedience and holy character.

In a sense the law holds greater moral obligation for the saved who are renewed in the image of God and are a holy people unto Him (I Pet. 1:16; 2:5), than



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for the unsaved, because of greater privilege and responsibility. Believers in the Lord Jesus Christ are *under* the law of love—a *new commandment* (John 13:34, 35). And love is the fulfillment of the law (Rom. 13:8-10), not merely in the negative aspect of being *restrained* from evil as in the Ten Commandments, but in the positive aspect of love's ability to do the good.

♦ ♦ ♦

SAVED BY GRACE

What verses of Scripture state that we are saved by baptism, by faith, by grace? I think there are nine other saving graces in a lesson I studied.
—Mrs. I.G.M., Ohio.

There is only one saving grace and that is "the grace of our Lord Jesus Christ." It is by that grace that we are saved by faith and by nothing whatever of ourselves (Eph. 2:8). We are not saved by baptism nor by any other observance or ordinance. To make *anything* else necessary for salvation except faith in the Lord Jesus Christ is to bring into the bondage and *uncertainty* of legalism and works and so to *vitiating* the gospel.

Salvation is the "gift of God" (Eph. 2:8; Rom. 6:23). It would be a monstrous contradiction to add anything of our own to this "gift of God" to make it efficacious to us. Therefore salvation is "not of works" (Eph. 2:9). Any lessons which teach twelve saving graces are a distortion of the Word, a corruption of the truth. There are "means" of grace, such as the Scriptures, prayer, worship, which are meant to bring us nearer to God and to better apprehend His "keeping" grace, but they are in no sense saving graces.

A common definition of grace is "unmerited favor." The Hebrew word commonly translated "for nothing" in the Old Testament is an adverbial form of the word "grace." Grace is something for nothing. Multitudes of people in the world are looking for "something for nothing," except this real and genuine one, the "something for nothing" the world so desperately needs but will not receive, the grace of God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost" (Titus 3:5, italics ours).

We forget to pray. The result is that we go around at home and in the assembly of believers like spiritual cripples or dwarfs, spiritually starved and emaciated, with scarcely enough strength to stand on our own feet, not to speak of fighting against sin and serving the Lord.—O. Hallesby

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:16, 17.



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October 16

God and the Nations

Isaiah 1:21-28; 19:19-25

Memory Selection: *Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*—Isaiah 45:22, A.S.V.

Be the nations ever so unruly, God sits upon the throne of judgment. In providence He rules among the nations of men. However untoward circumstances may be, we can absolutely rest upon the Word of God: "Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). It is written again, "But God is the judge: he putteth down one, and setteth up another" (Ps. 75:7). The apostle Paul by the Holy Spirit goes so far as to maintain that God is not only the Creator and Sustainer of His creation, but He has made every nation to dwell on the face of the earth, having determined their appointed seasons and their boundaries (Acts 17:26).

Surely we need no more evidence that the teaching of Scripture is that God is supreme. In this lesson we see Him acting as Governor of the nations, and we hear His word of prophecy concerning the future of three peoples.

I. "Judgment unto Victory" (Isa. 1: 21-28)

The first three verses of this selection describe the lamentable condition of God's people. Here are those who bear His name, who professed allegiance to Him; but He must disown such false profession. The once faithful city has become unfaithful; the once just city has become the habitation of murderers. Anarchy stalks abroad in high places, for the princes are rebellious, the companions of thieves. Avarice has laid its powerful grip upon the judges, for "every-one loveth bribes, and followeth after rewards." The poor, the innocent, the downtrodden have no man to whom to go.

Let us remember that this people so described were not irreligious in the sense that they did not outwardly observe certain forms and rituals (cf. Isa. 1:12-14). We look on such hypocrisy and rightly burn with indignation, but how is it with us? Do we condone iniquity? Do we excuse sin? Do we wink at injustice?

After describing the lamentable condition of God's ancient people, the Spirit of God through the prophet speaks of the inescapable judgment that looms before those who are guilty of such conduct (v. 24). The word "ease" used here has the meaning in this context "to avenge oneself, to take vengeance." God speaks in fiery indignation; He is the God who will by no means clear the guilty.

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But God is not through. Though all seems to be lost, though it is not within man to make right what is wrong, God Himself will take a hand. So the selection closes with a prophetic utterance concerning the glories of the future (vv. 25-28). So far as this nation is concerned, God says, "I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy alloy" (v. 25, A.S.V.).

The day is coming when Israel will be the nation which in the heart and mind of God He wants it to be. At that time He will give the people judges as they had at the first (v. 26). At that time they will be renowned for faithfulness and righteousness (v. 26). The great all-inclusive statement is, "Zion shall be redeemed with justice, and her converts with righteousness" (v. 27).

But once again, God would warn the impenitent and unbelieving. He speaks of the "breaking" (see margin) of transgressors and sinners. Powerfully He warns that "they that forsake Jehovah shall be consumed" (v. 28).

II. "The Knowledge of Jehovah, as the Waters Cover the Sea" (Isa. 19:19-25)

The day will come when the knowledge of the Lord will cover the earth as the waters cover the sea. This passage of Scripture gives us an adumbration of that day.

Interestingly enough, three nations are brought together here: Egypt, Assyria and Israel. Egypt, of course, was an old enemy of Israel, as witnessed by the story of the Exodus. Though at times in her history Israel made an alliance with Egypt, yet there is nothing in the record to make us believe that such an alliance was a natural one, but rather a forced one—forced because of the circumstances in which Israel found herself.

Assyria too was an enemy of Israel. It was Assyria that carried Israel away into captivity (II Kings 17:1-6). So bitter was the antipathy between these peoples that when Jonah was commissioned to preach to Nineveh (the capital of the country in the days of Sennacherib), at first he refused to go.

According to this word of prophecy, the day is coming when these nations will know the Lord. Thus does God reach over all national boundaries and all racial distinctions. Truly, there is no respect of persons with Him. All who will turn to Him, be they Egyptians, Assyrians, Israelites or from any other nation, may know His pardoning grace and His loving favor when they are in His Son, the Lord Jesus Christ.

"The Egyptians shall know Jehovah in that day" (v. 21). "The Egyptians shall worship with the Assyrians" (v. 23). Israel, Egypt and Assyria will be a blessing in the midst of the earth in that day (v. 24). We give thanks for such

a prediction and look forward to the day of its fulfillment.

October 23

Putting Our Trust in God

Isaiah 12:2; 26:1-7; 30:1, 2, 15-17

Memory Selection: *I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song.*—Isaiah 12:2, A.S.V.

Certainly our God is worthy of our faith. His own greatness, the provision of His grace, His faithfulness from day to day, the testimony of our fathers as to His providential care, all these add up to our putting our trust implicitly on our God.

Alas, frequently we are found in the doldrums of doubt. Even so, by His grace we may be lifted from the slough of despond as we put our hand in His and walk with Him. Someone has said that David had a good procedure: "What time I am afraid, I will put my trust in thee" (Ps. 56:3); but that Isaiah had the best plan, for he said, "I will trust, and will not be afraid" (Isa. 12:2). Anxiety and worry, which are forms of unbelief, can never honor God. They are antonyms of trust.

I. Trust in the God of Salvation (Isa. 12:2)

In this wonderful verse the Lord is spoken of as the "strength," the "song," and the "salvation" of His people. Because He is strong, He is our song. We would sing of His power. So Robert Grant would write:

*"O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy
space."*

Fanny Crosby would write:

*"To God be the glory—great things He
hath done."*

And an anonymous writer would say:

*"Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise!"*

Because the Lord is strong, He is also our Saviour. When there was no eye to pity, no hand to save, the Lord Himself brought salvation to us. Since He is our salvation, we may trust and not be afraid. If God loved enough, not only to provide salvation objectively, but to be willing that the Second Person of the great and glorious Trinity should come down and live among men in order that He might go to the cross to die for the sins of men, surely we need not be anxious about anything else. He who did not spare His own Son will, of course, freely with Him give us all things (Rom. 8:32). The strength of God involved in the salvation of the Lord is enough to inspire trust in Him.

II. Trust in the God of Strength (Isa. 26:1-7)

Isaiah 24-27 constitutes one prophetic utterance, presenting a vision of the Day of Jehovah. Much that is revealed deals with the dire judgments of God in the Day of Jehovah, on the one hand, and on the other, with the glories and blessings of that day.

Isaiah 26 opens with the song which will be sung in Judah in that day (vv.

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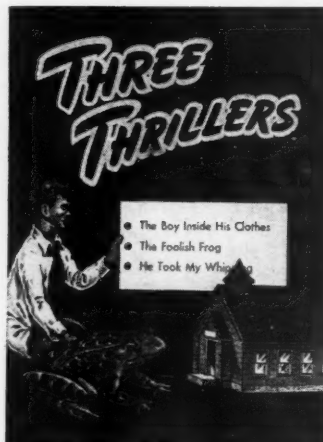
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1, 2). There may well be a break between verses 2 and 3. It is as though the prophet's train of thought were interrupted. Perhaps someone said, "Yes, it is well enough to talk about that day, but what about today?" The answer in verses 3 and 4 has brought peace and comfort to God's children throughout the centuries.

The reason for confidence is that God is everlasting strength (notice the margin, "a rock of ages"). This God of strength hath brought down the high and lofty city, so that there is no need to question His ability. His promise is that He who is upright will direct the path of the just (v. 7).

III. The Futility of Trust in Earthly Power (Isa. 30:1, 2, 15-17)

In the midst of national need, Israel did not turn to God, but rather set out to find some expedient which would result in their deliverance from Assyria. Instead of seeking God, they sent ambassadors to Egypt, Egypt, that broken reed which would not help Israel in their desperation, loomed larger on the spiritual horizon of these people than did God.

How calamitous such a situation. God Himself says, "Woe to the rebellious children" (v. 1). These children were strengthening themselves in the strength of Pharaoh, taking refuge in the shadow of Egypt (v. 2). How futile it all was. Their calamity, instead of convincing them of their utter and desperate need, led them to "add sin to sin" (v. 1), for they added a confederacy with an ungodly nation to their own unwillingness to bend the knee in repentance to God.

But not only is it futile to trust in nations to deliver us; it is equally vain to place our confidence in physical resources (Isa. 30:15-17). Undoubtedly thinking to escape the invader, the people, instead of placing their confidence in God and relying upon Him, said, "No, for we will flee upon horses" (v. 16). Nothing short of a return to God and resting in His promises in quietness and confidence would bring deliverance; but Israel, alas, said no.

May God help us to be calm in our souls, to rest in the faithfulness of God. Then we shall know the strength of the Lord.

October 30

The Prophets Preach Social Righteousness

(Temperance)
Isaiah 5:1-12

Memory Selection: Woe unto them that call evil good, and good evil.—Isaiah 5:20, A.S.V.

There is need, of course, to face what the Word of God has to say concerning our contacts with our fellow men; such teaching must not be neglected. On the other hand, let us not forget there is a relationship to the Lord which must take precedence. For in God's sense of the term, proper relationship with men is impossible without relationship to God.

Isaiah 1:18; 45:22; 53:6 are among the passages of Scripture which tell us of our relationship to God and what He has done for our salvation. Having come into the knowledge of the Lord, by His

Spirit we are to live for Him. The grace of God disciplines us to live soberly, righteously and godly in this present age. Let us not make the mistake of the so-called liberal who tries to emphasize the social teaching of the Word of God apart from the basic truths of man's sinfulness and God's salvation.

Let us not make the mistake either, of thinking that social righteousness is something that will be obtained by legislation or by people turning en masse from sinful practices to right conduct. The individual must first of all meet God, must know the regenerating work of the Spirit of God, and the sanctifying work of the same Spirit. Then it is that he will begin to live a life that is pleasing to God.

I. The Parable of the Vineyard (Isa. 5:1-7)

We cannot read this passage without thinking of John 15:1. Our Lord's emphasis on the fact that He is the true Vine implies a distinction between Himself and the vine of the Old Testament. Sad to say, Israel as a nation, the vine of God's planting, did not bring forth the fruit for which God looked. Thus the Lord Jesus had to say of Himself, "I am the true vine" (John 15:1).

Isaiah 5:1 and 2 speaks of the Lord's care. He planted His vineyard on good ground in a good location. He did all that a vine grower could do to guarantee fruitfulness; the earth was dugged, the stones removed, the choicest vine planted, a tower built so that the watchman could keep out all that would intrude, the wine-press was built. But the vine brought forth wild grapes. Little wonder then that the question follows: "What could have been done more to my vineyard?" (vv. 3, 4).

In the form of a story, a parable, the Lord dealt with His ancient people, in an effort to get them to see their true condition. Certainly those who were spiritually alert would have discovered the implication of what He was saying by the time He asked the question. So that there would be absolutely no doubt, however, verses 5 and 6 continue with the statement of the Lord's judgment. Verse 7 brings the matter of His controversy with Israel and Judah right out into the open; they are specifically named and are called "the vineyard of Jehovah."

Various attitudes can be taken in reading a narrative like this one. We may remain unmoved, apathetic. We can tell the story rather coldly and academically. Or perhaps some of us will be thinking largely of Judah and Israel and of their sad condition. We would then stress the lost opportunity; the advantage that was given, but lost. Some of us may be thinking, however, of this stark story largely in terms of God. If our hearts are moved because Israel and Judah lost a great opportunity, how much more ought our hearts be moved in view of the grief and sadness caused God. It was God who expended the energy and who put the labor into the enterprise.

II. The Sins of the Nation (Isa. 5:8-12)



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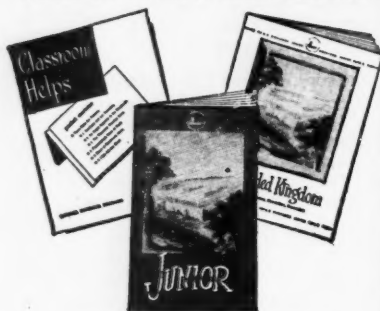
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Two sins of God's people are specifically mentioned in this passage. The first is avarice (vv. 8-10); the second, drunkenness (vv. 11, 12).

There were those who joined house to house and lay field to field till there was no room (v. 8). Undoubtedly property and land owners are described here, who, without thought for the poor, acquired great estates. Because of such callous avarice, the Lord spoke in judgment that many of their houses would be desolate (v. 9), and their fields would lose their productiveness (v. 10). The reference to ten acres is literally to ten yokes. A yoke was what one yoke of oxen could plough in a day. The Lord is saying that ten times as much as a yoke of oxen could plough in a day would yield only seven and a half gallons of wine, and that a homer (three bushels) of seed would yield only an ephah (three pecks) of produce. Thus does God indicate that He will act in judgment when men act in selfishness.

But not only does God excoriate the selfish, He also has strong condemnation of the drunkards. In their stupor they regard not the work of Jehovah, nor the operation of His hands (v. 12). As a matter of fact, there are six woes in this chapter, and to see the entire picture attention should be given as well to verses 18-22. Here are the sins which caused the condition that made God ask the question of verse 4 and pronounce the judgment contained in the woes of verses 8-23.

But let us not judge Israel with a holier-than-thou attitude. Remember that the sins of the past frequently find expression in the present. To live for God, to live in the fullness of the Spirit of God, is not to walk after the flesh.

November 6

God Comforts His People

Isaiah 40:27-31; 41:10-13; 61:1-3

Memory Selection: *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*
—Isaiah 41:10, A.S.V.

Dr. P. W. Philpott relates that when he would leave home to go on a series of meetings elsewhere, his wife would often say to him, "Don't forget to preach at least one message on comfort. God's saints need comforting." Thank God there is much in the Word of God that brings comfort to us as His people.

Here is another indication that God knows our situation, our difficulties, our ignorance and our weakness. If we will be still enough before Him as we read the holy Word of God, we shall discover that frequently He will whisper His message of consolation and of strong encouragement to us.

I. Comfort from the Power of God (Isa. 40:27-31)

Frequently we speak as did Israel, "My way is hid from Jehovah, and the justice due to me is passed away from my God" (v. 27). So overwhelming are circumstances which come upon us, so foolish are we in our vain imaginings, we

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are tempted to cry, and sometimes do cry, "Does God love me? Does God know the condition in which I am? Does God care?"

When we speak that way, the Lord would say to us, "Why sayest thou . . . and speakest . . . my way is hid from Jehovah?" Certainly He knows; certainly He understands; surely He is not powerless to help. Our questionings about His goodness and His providence and His ability are answered by the question, "Hast thou not known? hast thou not heard?" Of course, we have. In the Word of God we have discovered our blessed Lord. We see Him as "the everlasting God, Jehovah, the Creator of the ends of the earth," the one who does not faint, who is not weary, whose understanding is unsearchable (v. 28). A contemplation of the great power of God should be enough to silence our questioning and to bring comfort.

But, you say, a mere contemplation of the strength of God does not bring comfort in itself, and you are right. Unless God who has omnipotence will work for us, there is no comfort here. But that is just the fact. Thank God, "He giveth power to the faint . . . he increaseth strength" (v. 29). This great God gives the power, grants the strength so that they who wait upon Him shall mount up with wings as eagles, run and not be weary, walk and not faint (v. 31).

When youths faint and are weary, when young men utterly fall, the servant of God need not miss a step. If we have learned to cast our care upon the Lord, to let Him direct our paths, to appropriate from Him the strength He has for us, then the blessed experience of verse 31 shall be ours in actuality. And there is no anticlimax here either: we shall mount up, we shall run, we shall walk.

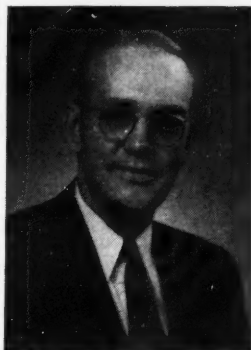
For the most part, we need to learn to walk. For most of us, that is God's plan. On occasion, we have those experiences of mounting up, of running; but there is normally and usually, day by day, the steady plodding, the continuous walking! Has God strength enough for that? Indeed He has!

II. Comfort from the Presence of God (Isa. 41:10-13)

The injunction here that we should not fear, that we should not be dismayed, is based upon the fact that God is God, and He promises to strengthen us, to help us and uphold us. But first of all, and in a sense beyond all, He says, "I am with thee" (v. 10). How wonderful that He will hold our right hand, saying, "Fear not; I will help thee" (v. 13).

Need any child of God be discouraged or dismayed; dare we fear? The sad fact is that so frequently we fail to take the time to be conscious of His presence. We go on in our blundering way, heed-

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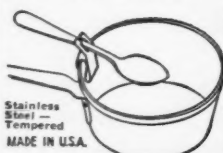
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less of heaven. May God help us to take the time to practice the presence of God, to realize the definite, personal, powerful, gracious presence of the Lord with us as well as in us. Here is strength, comfort and encouragement. Let us derive the blessings God has for us in this truth.

III. Comfort from the Philanthropy of God (Isa. 61:1-3)

We have used the word "philanthropy" here because in the original language of Titus 3:4, the word translated "love," if it were transliterated into our language, would be our word "philanthropy." So far as its use in the New Testament is concerned, the word means "love of mankind, benevolence."

Here in Isaiah 61 we have truly the grace of God outpoured. This passage, you will remember, was quoted by the Lord Jesus when He visited Nazareth (cf. Luke 4:18, 19). On that occasion, we believe quite wittingly, He stopped His quotation at what in our version is a comma. He did not come to proclaim the day of vengeance of God. That day is yet to be. All that He did quote, He came to fulfill.

What a group of needy creatures we are, brokenhearted, bound, blind, bruised. He came to bind up the brokenhearted, to release the bound, to give sight to the blind, to set at liberty the bruised. It is your very need which qualifies you to come to Him. Recognizing that desperate need, calling upon Him by faith, you will find that you will experience the philanthropy of God (cf. Titus 3:4). Comfort in the midst of an inimical world, in the midst of circumstances that may be untoward and hard, when misunderstood, perhaps misinterpreted and maybe even maligned? Yes, indeed! There is comfort from God.

November 13

Perfected Through Suffering

Isaiah 53:1-12

Memory Selection: Surely he hath borne our griefs, and carried our sorrows.—
Isaiah 53:4, A.S.V.

There can be no debate for the believer in the Lord Jesus Christ and in the Word of God as to the meaning of this great passage of Scripture. Frankly, we can see no reason why there should be any debate even on other grounds, than the ground of belief in the New Testament assertion. No nation could bear "the iniquity of us all." Nations do not make their grave with the wicked, and with the rich in their death. Of no people could it be said, "He hath done no violence, neither was any deceit in his mouth."

However, all argument is silenced for one who believes the Word of God. The Spirit of God through Matthew wrote at the conclusion of the record of an evening filled with healing by the Lord Jesus that it was all done "that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases" (Matt. 8:17).

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8:32-35 another portion of Isaiah 53 is quoted. On that occasion the Ethiopian eunuch was reading this very chapter. In answer to his question concerning to whom the prophet referred, Philip answered by preaching unto him Jesus. We see in this glorious passage, in prophetic delineation, the figure of the suffering Saviour.

So far as the original is concerned, this passage really begins at Isaiah 52:13. It has been pointed out that actually we have five strophes in this message or poem. Isaiah 52:13-15 is the first, 53:1-3 is the second, 53:4-6 is the third, 53:7-9 is the fourth, and 53:10-12 is the fifth. While each of these is composed of three verses in our version, actually they increased in length in the original. This will be evident if you use an American Standard Version where these strophes are presented in paragraph form.

I. Sorrow (Isa. 53:1-3)

In answer to the revelation contained in Isaiah 52:13-15, the prophet, by the Spirit of God, asks the question, "Who hath believed our message? and to whom hath the arm of Jehovah been revealed?" It is as though to say that only those who have seen the hand of God and the arm of the Lord working would believe the report.

This Servant of the Lord grows up before Him as a tender plant, and as a root out of a dry ground. The natural man sees in Him no form nor comeliness, no beauty to desire Him. The sorrowing One stands rejected of men, a Man of sorrows and acquainted with grief. Naturally, apart from the work of the Spirit of God, men hide their faces from Him, they esteem Him not.

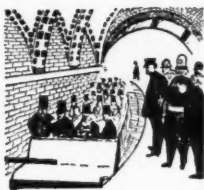
II. Substitution (Isa. 53:4-6)

While the natural man receives not the things of the Spirit of God and brands them foolishness, the child of God has had his heart touched by the Lord and his eyes anointed by the eye salve of heaven. Only thus can we account for the transition between verses 3 and 4. Whatever men think about this Servant of the Lord who sorrows, the child of God will see in Him the One who bore his griefs, carried his sorrows, was wounded for his transgressions, was bruised for his iniquities, the chastisement of whose peace was put upon Him, and with whose stripes he is healed. Here is the divine Substitute for sinful men. Though we have gone astray, the Lord hath laid on Him the iniquity of us all.

III. Suffering (Isa. 53:7-9)

To accomplish the salvation which was wrought through the substitution, it was necessary for the Servant of the Lord to suffer. He was oppressed, He was afflicted, He was cut off, He made His grave with the wicked and with the rich. But all of this was not due to any sin of His. "He had done no violence, neither was any deceit in his mouth" (v. 9). Here is vicarious suffering, suffering for others.

While these words may have some application to us, in teaching us that we ought to be willing to lay down our lives for our brethren and for those who know not the Lord Jesus, yet there is



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The Rev. Jacob Peltz
Ph.B., B.D.

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a sense in which they go far beyond any human experience. This One who was cut off out of the land of the living for the transgression of His people to whom the stroke was due (v. 8), stands absolutely alone as the Saviour of the world, ready to save to the uttermost all who come to God by Him, seeing He ever liveth to make intercession for them.

IV. Satisfaction (Isa. 53:10-12)

God purposed to bruise Him, to put Him to grief, for it was His plan that the Son of God would die for sinful men. He was the Lamb of God slain from before the foundation of the world (I Pet. 1:20; Rev. 13:8). Here, in the great central declaration of verse 10, is the heart of the whole matter: "When thou shalt make his soul an offering for sin." The death of the Lord Jesus had to do with sin. "Christ died for our sins, according to the scriptures" (I Cor. 15:3). His holy soul was made a sin offering (II Cor. 5:21). Who can understand it? Who can sound the depths of it? We stand amazed in the presence of such infinite grace and infinite provision for our sins.

Notice the satisfactions which are His because He is the Saviour: (1) He shall see His seed; (2) He shall prolong His days; (3) the purpose of God shall prosper in His hand; (4) He shall see of the travail of his soul; (5) He shall be satisfied. No wonder there is divided to Him a portion with the great; no wonder the spoils are His.

Lamps of the Lord in Formosa

[Continued from page 96]

the mountains with muttered threats. There was another "lamp" which had been "lighted before the Lord." This was an elderly woman of the Tyl tribe who came to the Women's Bible School to study. She was around fifty years of age, but seemed much older. The deep, wide tattooed mark across her face, her marriage mark, gave her a barbaric appearance. But she was deeply convicted of the truth of the gospel and of the need of her people for the Saviour. Her name was Chi-oang, and the following years of her life, the years of war between Japan and America, became a saga of her heroism and accomplishment.

Wherever she was, Chi-oang was teaching the gospel. From far-away villages the tribespeople came to her by night to be taught, and she taught them all. It had to be done by stealth, and she had to live in secrecy, moving frequently as the police grew suspicious. They knew that Chi-oang was teaching, and often they came for her by night with swords and guns, only to find that she had been spirited away. For God protected her.

One young man came to Chi-oang by night to be taught. He said later, "She told me not to start teaching others right away, but that I must wait and be taught for three months."

"And did you wait?" he was asked. "No," he answered. "I could not wait. I had to tell others the good news. By the time the three months were up, I had already won fourteen others to believe in Christ as their Saviour."

Behind the curtain of war, in the very face of the bitterest persecution, the Holy Spirit reached the hearts of thousands of tribespeople through the two humble "lamps" which had first been lighted and changed them wonderfully into new creatures. They met by stealth for prayer and Bible study; their Bibles had to be hid under trees and rocks in the forests lest they be discovered and destroyed; their leaders were beaten, imprisoned, and some were killed.

But God gave His Spirit to these humble folk; the fire spread from heart to heart, and after the war there were thousands of believers. They came flocking down the mountains then, knocking at the doors of the Formosan churches, asking to be baptized. "Tell us if we have been doing right," they said. "We have only had the Bible." But they had had more. They had the Holy Spirit as their teacher, and their lives had been completely changed. No drinking, smoking, stealing, lying now. Everything that was not good had long ago been expelled from their lives. They had been living lives as brave and exemplary and pure as the early Christians. They had been truly "born again."

The picture would not be complete without mentioning two "lamps" who are now shining brightly for the Lord. William Taku was a man of the Tyl tribe, feared and hated by those who knew him. Under the influence of *saki* he was a dangerous man, a killer, for he used to beat his own children so cruelly that they died from the effects of it.

Then the good news of redemption reached his ears, and he gave himself wholeheartedly to the Saviour who could change his life. Humble, loving, ardent, even passionate in his loyalty to Christ, he became the target of Japanese persecution. Three times he was beaten to unconsciousness because he would not give up his faith. He was imprisoned, starved, tortured in every conceivable way. Yet today he is our most effective preacher and evangelist, winning whole villages to believe the gospel.

Another "lamp" is a woman. Like Chi-oang, she is not young. Also like Chi-oang, she is burdened for her people that they might find a better way of life. Because of her exceptional mind and qualities of leadership, this Tyl woman had risen to a place in the legislature of her province, the only woman member.

But she saw with the clarity of her unusual mind that the law alone could not redeem her people. She came seeking the Christians, begging them to come with the gospel to her people. First she was taught the Bible herself, in order that she might explain the gospel and also be an able interpreter for others. Then the wonder of God's great love dawned upon her as she read, and she said, "As I read the Bible, I find myself over and over in tears thinking, 'Why, O why, did we not hear this wonderful news before? Why did my people have to wait so long for the gospel?'"

Today, in spite of Satan's efforts to thwart her witness, she is shining brightly, and she says of her mountain district of about thirty-three villages, "A fire has been kindled here that will never go out!"

News Report

[Continued from page 71]

it carried a load of medical supplies for the Red Cross.

In addition to evacuating missionaries from Communist-threatened areas, the plane is being used to fly missionaries to distant outposts in the hinterlands as far as the regions bordering remote Tibet. During the past three years, the *St. Paul* and its predecessor are reported to have flown hundreds of tons of Scriptures to China's great wild west.

Bits of News

From Here and There

¶A ninety-five-year-old law requiring public officials to swear to belief in Christianity was recently declared invalid by court decision in Maryland. As a result, for the first time in nearly a century, a professed non-Christian will be accepted as a local official.

¶Two outdoor memorials to eleven Northern Baptist missionaries killed by the Japanese in the Philippines were dedicated recently at Green Lake, Wis., at the Northern Baptist assembly. One of the memorials is an amphitheater or outdoor meeting place seating 1,800; the other is a replica of Hopevale, the retreat which the eleven missionaries built in the Philippines some time before they were captured and executed by the Japanese.

¶In Norway, more than half the children between seven and fourteen years of age are attending Sunday school, according to annual statistics of the Norwegian Sunday School Society. Figures show an increase of 26,000 pupils since 1941 and 7,200 since 1945.

¶Early morning callers at the summer cottage of J. Elam Artz, at Clearlake, Ind., were greeted by signs on front and back doors which read, "We Observe the Quiet Hour."

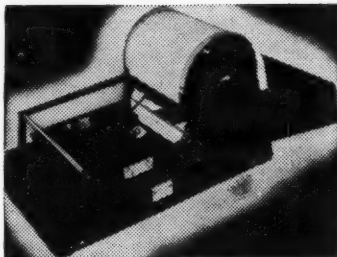
¶For the first time in the ninety-five years of its history the Baltimore Synod of the Presbyterian Church has elected a Negro as its moderator. He is Dr. H. B. Taylor, pastor of the Fifteenth Street Presbyterian Church in Washington, D.C.

¶A special week of prayer for lepers and leprosy missions has been announced for the week of October 9-16 by the American Mission to Lepers.

¶Germany will be the site of the fifth assembly of the Lutheran World Federation, according to a recent decision of the federation's executive committee. The meeting is to be held in 1952 at a city to be designated later.

¶William L. Pettingill, elderly pastor of the First Baptist Church of New York, has formally presented his resignation to become effective upon the selection and installation of a successor.

¶Winner of the \$750 Stony Brook School national scholarship this year is David A. Carter, of Sedgwick, Me., according to Dr. Frank E. Gabelein, headmaster of the school. Second place in the contest was awarded to William David Foulkes, of East Orange, N.J.



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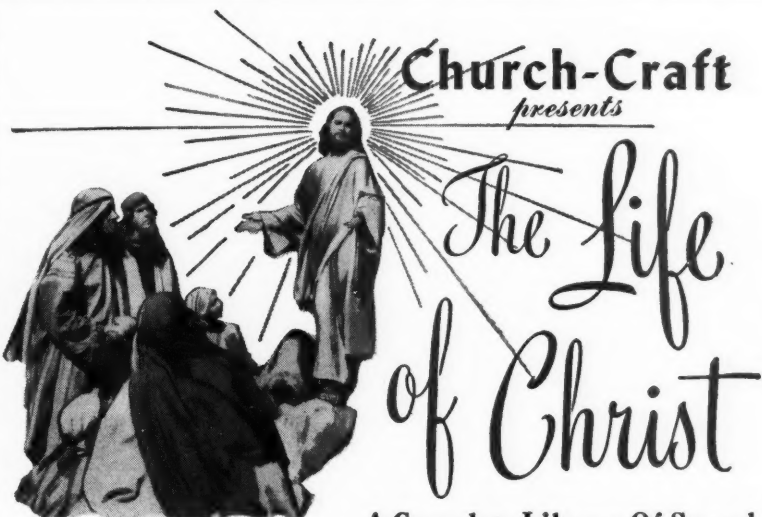
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

IF JESUS SHOULD COME TODAY

If Jesus should come today,
Would He find our hands quite full
With plans so fair,
And Him no share;
What would He as *Judge* then say?

If Jesus should come today,
And found that our love is cold,
Faith weak and dim,
No look for Him;
What would He as *Friend* then say?

If Jesus should come today,
And found you had never told
About your Friend's
Love without end;
What would He as *Lord* then say?

—Ernest O. Sellers

* * *

THE CHARACTERISTICS OF ABRAHAM'S LIFE

Genesis 15:1-7

I. He Was a Man of Faith

- A. He was justified by faith (Gen. 15:6; Rom. 4:3)
- B. He lived by faith (Rom. 4:20, 21)
- C. He died in faith (Heb. 11:13)

II. He Was a Man of Prayer

- A. He prayed for his friends (Gen. 18:20-24, 32, 33; 19:29)
- B. He prayed for others (Gen. 20:17)

III. He Was a Man of Obedience

- A. He obeyed God's call to separation (Gen. 12:1, 4, 5)
- B. He obeyed God in offering Isaac (Gen. 17:21; 21:12; 22:3, 9, 12)

—Joseph Kurchak

* * *

BUT YE ARE . . .

I. A Chosen Generation—"Thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6b)

II. A Royal Priesthood—"And no man taketh this honor unto himself but he that is called of God, as was Aaron" (Heb. 5:4)

III. An Holy Nation—"And I will take you to me for a people, and I will be to you a God" (Exod. 6:7a). "For both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11a)

IV. A Peculiar People—"Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people" (Titus 2:14)

—Fred M. Elzey

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

FAITH AND WORKS

James 2:26

FAITH:

- I. A Saving Faith (Gal. 1:4; II Cor. 5:21; Eph. 2:8, 9)
- II. A Living Faith (Gal. 2:20)
- III. A Working Faith (Phil. 2:13)
- IV. A Victorious Faith (I John 5:4; II Cor. 2:14)

WORKS:

- I. God's Work in Us (Eph. 2:10)
- II. God's Work through Us (II Tim. 2:21)
- III. Laborers Together with God (I Cor. 3:9)
 - A. To live unto God (II Cor. 5:14, 15)
 - B. To abound in the work of the Lord (I Cor. 15:58)
 - C. To do good unto all men (Gal. 6:10)
- IV. God's Purpose in Faith and Works
 - A. Believer to yield himself unto God (Rom. 12:1, 2)
 - B. Believer to be made perfect (complete) (Heb. 13:20, 21)
 - C. Believer to be like Christ (Rom. 8:29; II Cor. 3:18)

—Helen E. Bartlett

* * *

THE CLOSER WALK

James 4:7-10

I. Submission to God

- A. Our will
- B. Our body
- C. Our possessions

II. The Approach to God

- A. With clean hands
- B. With a pure heart
- C. With a chastened spirit

III. Humbleness Before God

- The putting away of
 - A. Self-consciousness
 - B. Self-confidence
 - C. Pride

IV. Exaltation by God

—Dorothy Amlin

* * *

A THREEFOLD LOVE LIFE

Matthew 22:37-39

I. Love for God

- A. It is a commandment
- B. It is the basis of all love (I John 4:8)

II. Love for Believers (I John 5:2)

- A. It is a commandment
- B. It is the basis for further love

III. Love for Sinners

- A. It is a commandment
- B. It is the basis for universal love (Matt. 28:19, 20)

—Mary Salage

THE FOE, THE FIGHT, AND THE FLIGHT

James 4:7

- I. The Foe—"The devil"
- II. The Fight—"Resist the devil"
- III. The Flight—"He will flee from you"

—Bertha Campbell

* * *

THE ROMANCE OF THE AGES

I John 3:1

- I. The love of Christ for His bride is an everlasting love (Jer. 31:3)
- II. The love of Christ for His bride is an encompassing love (Song of Sol. 2:4)
- III. The love of Christ for His bride is a restraining and a constraining love (I John 2:15-17; II Cor. 5:14, 15)

—Raymond G. Minnick

* * *

YE ARE WITNESSES

Acts 8:26-39

- I. The Search for Light (vv. 26-29)
- II. The Word of Light (vv. 30-33)
- III. The Minister of Light (vv. 34-36)
- IV. The Finding of Light (vv. 37-40)

—Missionary Workers Herald

* * *

ARE MORE RESIGNATIONS NEEDED?

On an American man-of-war the sailors crowded around their chaplain asking, "Are you a Universalist?" He answered, "I am." "Don't you believe in hell?" "I do not." "Well, then," they answered, "will you please resign, for if there is no hell we do not need you; and if there is a hell, we do not wish to be led astray."

—Prairie Pastor

* * *

A WELL OF LIVING WATER

John 4:14

I. The Gift

- A. Its nature
- B. Its source

II. The Giver

- A. The seeker of men
- B. The promised Messiah

III. The Recipient

- A. The woman of Samaria
- B. Whosoever

—Margarita Skivington

* * *

A CURIOUS MAN

Luke 19:1-10

- I. He Sought
- II. He Received
- III. He Gave

—Eugene McCluskey

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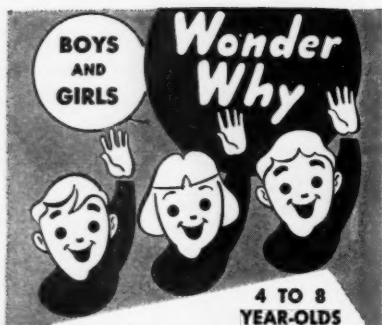
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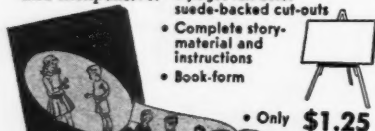
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FIRE FROM HEAVEN

The only survivor of a wreck was thrown on an uninhabited island. In a few days he managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day, on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here."

—Selected

MY PRAYER TO THEE

O Lord, I'll try to make my life
A life that counts for Thee;
That in this world of sinful strife
I may speak truth and help bring life
To those that ask of me.

And only through Thy precious blood
Can sinful hearts find rest;
Through faith in Thee, God's only Son.
He gives new life—the work is done!—
And trusting souls are blessed.

—Mary Lou Lett

THE LOVE OF GOD

I. The Extent of God's Love

- A. The whole world (John 3:16; Heb. 2:9; I John 2:2)
- B. His own children (Eph. 5:25; I John 3:16)

II. Characteristics of God's Love

- A. Eternal love (John 13:1; Jer. 31:3)
- B. Sacrificial love (II Cor. 8:9; I John 3:16)

—Jane E. Murray

"SALUTING THE SAINTS"

Philippians 1:1, 2

Introduction: Written from Rome, sent by Epaphroditus

I. The Writer (v. 1)

- A. An apostle—Paul
- B. A bondservant
- C. A fellow servant—with Timothy

II. The Recipients (v. 1)

- A. Saints, elders, deacons
- B. In Christ Jesus
- C. At Philippi

III. The Blessing (v. 2)

- A. Grace (Ps. 85:10)
- B. Peace (Rom. 5:1; Phil. 4:6, 7)
- C. From God
- D. From the Lord Jesus Christ

Conclusion: That each one present who has not experienced the grace of God in salvation may do so now, and that each Christian may be experiencing the keeping grace and peace of Him each day.

—G. Coleman Luck

*This is the first of a series of outlines on Philippians, by Dr. Luck, which we plan to print monthly.
—Editors



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"Let me not be the slave of human authority, but clear my way through all creeds and confessions to Thine original revelation . . . Deliver me, O God, from the narrowing influences of human lessons, and more especially of human systems of theology. Teach me directly out of the fullness and freeness of Thine own Word, and hasten the time when unfettered by sectarian intolerance, and un-awed by the authority of man, the Bible shall make its rightful impression upon all, because the simple and obedient readers thereof call no man Master but Christ only . . . Oh, that we were unfettered from all which has the effect of distorting and deranging the Christianity of the Bible in the artificial system of human orthodoxy."

—Short Biographies for the People
(Submitted by Charles A. Johnson)

+

WHY WORRY?

Why worry? Are tomorrow's skies more blue

If on our beds we restless roll and toss
With burning sleepless eyes until the morn,

Building bridges that we may never cross?

Does not the One who numbered every hair,

And marks the little sparrow when it falls,

Give ear to us in His own image made,
As well as to the raven when it calls?

And does He love the lilies of the field
That do not toil and neither do they spin

More dearly than His helpless, storm-tossed child

For whom He gave His life to save from sin?

Is He who weighs the mountains with His scales

And measures in His hand the mighty deep,

Who meted out the heavens with a span,
Not able every trusting soul to keep?

Then why these weary hours of nameless dread

That bring but shattered nerves and hoary hair,

When He who rules the earth and restless seas

Bids us to cast on Him our every care?
—Thirty Poems

+

I KNOW THAT IT DOES

A preacher was speaking from the text, "The blood of Jesus Christ His Son cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?" For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?" "I do not know," replied the infidel, "but I know that it does." "Neither do I know how the blood of Jesus cleanseth away sin," answered the preacher, "but I know that it does."

—The Christian Digest

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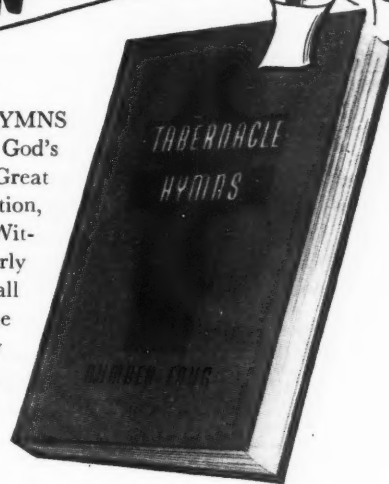
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Justified by His grace (Titus 3:7)
Kept by the power of God (I Pet. 1:5)
Led by the Spirit of God (Rom. 8:14)
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Nourished in the words of faith (I Tim. 4:6)
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Washed from our sins in His own blood (Rev. 1:5)
Yearned over by the Holy Spirit (James 4:5, Montgomery)
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—Mrs. Fred J. Stewart

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- God Cannot Let a Sinner into Heaven (Rev. 21:27)
- God Cannot Keep Lost Sinners from Hell—unless they are blood washed (Rev. 20:15)
- God Cannot See Sin through the Blood of Christ (Eph. 1:6, 7)

—Calvin Thorpe

Let us not be so wrapt up in what we are doing for Christ, that we become unmindful of what He waits to do for us (Luke 10:41, 42).

—C. Norman Bartlett

Religious Clichés

[Continued from page 36]

Horatius Bonar:

"No, not despairingly
Come I to Thee;
No, not distrustingly
Bend I the knee:
Sin hath gone over me,
Yet is this still my plea,
Jesus hath died."

STUDYING the sermons and theological works of scholarly men should also lend freshness and vigor to the Christian worker's vocabulary. The Letters of Samuel Rutherford are full of

Moody Monthly

CHRIST

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pungent, flashing epigrams, some archaic perhaps, other surprisingly modern and quotable. The preface to Calvin's *Institutes* is a masterpiece of pure diction, often considered one of the three greatest prefaces ever written. All of Calvin's writings, though lacking in illustrations, are, in fact, models of grammatical structure. "Calvin," says Schaff, "never wrote a dull line."

Augustine was a gifted wordsmith; his *Confessions* should be read and reread. McCheyne, Flavel and the Bonars are purists in style. The works of Abraham Kuyper (translated), B. B. Warfield and J. Gresham Machen are productions of rare literary worth. And in our own day it is hard to surpass Richard Ellsworth Day in craftsmanship, the adroit handling of words and sparkling humor.

As a preacher, Spurgeon had a most effective manner of expression and should be studied carefully. In his hundreds of printed sermons you will seldom, if ever, find this "prince of preachers" repeating himself or resorting to catch-phrases. Where you and I, for example, might say, "Let us quiet our hearts before God," Spurgeon says:

"Quiet contemplation, still worship, unuttered rapture, these are mine when my best joys are before me. Brethren, rob not your heart of the deepsea joys. Miss not the far-down life by forever babbling among the broken shells and foaming surges of the shore."

Although the apostle Paul purposely avoided "wisdom of words" lest the "cross of Christ be made of none effect," his sermons and letters are characterized by great clarity and beauty of expression. Think of his marvelous setting forth of the eternal plan of God in Ephesians 1; the theme of divine, indestructible love as revealed in the Son of God of which he writes in the closing verse of Romans 8; the glowing, vibrant praise of the Lord Jesus Christ which he expresses in Colossians 1. Indeed, when a coal from the heavenly altar touches the lips of God's messenger, when the Holy Spirit anoints the true ambassador of the King of glory, when the exercised heart is full of adoring love for the Crucified, then slovenly and hackneyed diction are replaced by the language of a sound mind and an overflowing soul.

"Let your speech be always with grace, seasoned with salt," the apostle Paul exhorted. Salt is penetrating and powerful, and so is the word of truth. Should not every servant of God follow the example of Moses? "Give ear, ye heavens," he cried, "and I will speak, and let the earth hear the word of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender grass, and as the showers upon the earth; because I will publish the name of the Lord."

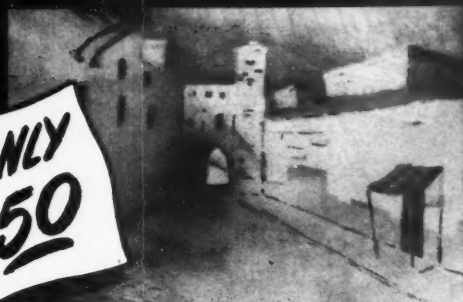
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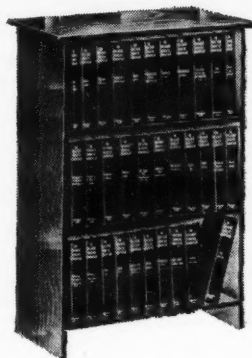
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Ye Are My Witnesses [Continued from page 77]

imaginary description of the Holy Spirit's preparation for His work of applying the blood. "With the Father's consent, Jesus Christ, man's Redeemer, consumed with a jealous love for His blood kin upon the earth, holds a conference with the Holy Spirit. They review together man's need, Christ's work, and the requirements of eternal justice. The Holy Spirit is dismissed to the earth, 'the Comforter, whom I will send unto you.'"

Remembering this, we need have no fear as we surrender our witnessing to the Holy Spirit's leading. He knows the words each soul needs and how they should be said.

I have been greatly encouraged by the account of how God called Moses from the sheep. In Exodus 3:8-10 we read, "I am come down to deliver them [God's people]. . . . Therefore . . . I will send thee . . ." Notice the finality of this statement. God delivers the souls. Our part is to yield ourselves to the Holy Spirit and deliver His message. And God should not have to argue with us as He did with Moses.

Although we may expect the Holy Spirit to guide the conversation in our personal work, this does not excuse us from preparation. There is no task for which we should prepare more diligently than the work of introducing an eternal soul to the One who gives eternal life.

Just as the slip of a surgeon's scalpel may cause death, the slip of a Christian's tongue may also have serious results. Our first preparation, therefore, should be prayer that the Holy Spirit will control our tongues. James tells us that no man can tame them.

Constant study of the Scripture is another phase of preparation that must not be neglected. While the Holy Spirit knows the Scriptures by heart and will guide, He works through our lips and minds. If we haven't memorized and meditated on Scripture, He will be greatly hindered in using us. He seldom fails to use the written Word in dealing with sinners.

Frequently the ability to discuss intelligently certain secular subjects is useful in reaching certain men. Science, philosophy, sports, hobbies, civic life—almost anything that interests the one we are dealing with—can be used by the Holy Spirit in dealing with men.

Although few persons are well enough informed to discuss many subjects intelligently, the Holy Spirit often uses special secular interests to interest men whom it would be difficult to reach in any other way. A college professor, for example, was able to deal with a certain scholar, who one less educated would have found most difficult to reach. General scientific knowledge may be useful in talking with certain types of men. Perhaps your hobby will be useful in opening the way for you to witness to persons with similar interests.

H. Earl Eavey, of Xenia, Ohio, says he has a basketball of books on personal work, but that he can't tell anyone how to do it. He is emphasizing what I am trying to say. Prepare, and then trust the Holy Spirit for leading. Do not, how-

ever, ignore an opportunity for personal work because you haven't been able to prepare. Lack of preparation does not mean failure, any more than preparation alone assures success.

With no more preparation than just my usual prayer and Bible study, the Holy Spirit led me to a woman who He knew was ready for the message of salvation. While canvassing my neighborhood in connection with a revival campaign, I knocked at this woman's door. She said she had often wondered about spiritual things, and invited me in. Her husband was at home, but his heart seemed closed to the gospel. More than thirty years ago, the wife had stopped going to Sunday school, and it seemed there had been very little thought of Christian things since then. Although more receptive because her mother had recently died, there was apparently no foundation on which to begin. But as we talked, she seemed much interested in the Bible and in the Lord. Accordingly, I tried to focus her attention on Christ's death for her sins.

As I continued to quote verses and give illustrations, she showed signs of having been born again, but there were many things about the Bible she did not understand. After nearly an hour, I prayed with her and asked God to lead and bless her and her husband as they tried to understand the Bible's deeper truths. Next evening I left a Bible. Some weeks later, she showed me the Bible she had bought, and said that she had joined a church.

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could never be won in any other way. Many Christians fail at this point because they forget that all a witness can do is tell what he knows. They feel that their personal work has failed because they have explained the plan of salvation and the soul hasn't accepted the gift. Spiritual seed often requires time to bloom and bear fruit. When a soul-winner learns to pray before witnessing, during witnessing and after parting from the one he hopes to win, then God will give the increase in His own time.

It has been said that the angels would be eager to take our place in telling men about God's wonderful plan of redemption. Foreign missionaries are living away from home and friends, being deprived of the comforts of civilization, that they may tell the story. We are living among men whose language we know, whose customs we know, and whose needs we know. We know that we have One who can fill their greatest need, and yet how often we fail to tell the story. If we could but get a clearer view of the eternal issues at stake in winning souls, no person or circumstance could keep us silent.

For me, the great white throne judgment described in Revelation 20 is one of the most terrible and awesome events mentioned in the Bible. As I picture that immense throng of people awaiting individual judgment, I feel they know already that they have forfeited their opportunity to enter heaven. Even if you and I could mingle with those people then, we would have no gospel for them. Their destiny was fixed when they died without receiving the Lamb of God.

Just thinking of that judgment scene should make us far more anxious to win the men with whom we work. Perhaps but few of their names are in the Book of Life. Someday we'll see the others among the crowd before the great white throne. Imagine the awfulness then of recognizing those with whom we have worked, day after day, without somehow telling them of Christ.

We should be moved, as well, by the present contrast between the earthly lives of Christians and those of the unsaved about us. The natural man is seeking fellowship first of all. That is one reason so many foolishly buy liquor; momentarily it makes them feel that everyone is their friend. Real fellowship, however, is one of the things the man outside of Christ will never know. As we count our many blessings, we should desire more and more—yes, long with all our hearts—that they might yet "have fellowship with us: yea, and . . . with the Father, and with his Son Jesus Christ" (I John 1:3).

The parable of the talents is set in a context which emphasizes that Christ expects those who belong to Him to be busy during His absence. We are just as accountable for our one talent as Paul was for the talents which enabled him to write nearly half of the New Testament. Jesus Himself often talked with individuals about their souls' salvation. He commanded His disciples to be witnesses. If we fail in telling others of Him, we are not only doing our fellow men a tragic injustice, we are also failing our Saviour and Lord in the great work He has left for us to do.

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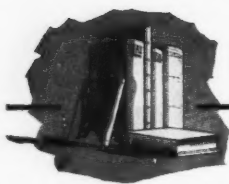
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The most satisfying "manuals for practical instruction in the message and the method of evangelism" are the Gospels, the Acts, the letters of Paul. Of these, according to this author, the fourth Gospel is especially valuable for guidance in disciple winning, since it was avowedly written for this purpose.



Dobbins

Dr. Dobbins believes that the first nine chapters of John center around the theme, "How Christ Saves the Sinner," and that chapters 10-21 center around the theme, "How Christ Keeps the Saved." The author, who has had the responsibility for courses in evangelism at the Southern Baptist Theological Seminary in Louisville, Ky., for more than a quarter of a century, has sought through the years to relate the best in modern psychology, counseling and philosophy to the work of the minister. He stays close to the great redemptive note of the gospel. He plainly asserts that "the 'bad news' of sin and death must be met with the 'good news' of God's redemptive love in Christ, if disaster is to be turned into blessedness. Only evangelism possessed of the spirit of Christ and practiced in accordance with His example will suffice for this age of crisis."

This volume is really Dr. Dobbins' commentary on the Gospel According to John. The headings to each of the fourteen chapters are most stimulating and suggestive: "The Fourth Gospel a Guide to Evangelism," "Learning Evangelism from a Master Evangelist," "The Beginning Point—the Claims of Christ," "The Basic Method—Winning Individuals," "The Crucial Issue—Christ's Power to Save," "The Decisive Battleground—Dealing with Doubt," and on to his final summary chapter, "Principles of Evangelism According to Christ."

Dr. Dobbins' clarity and force in his writings are well known to those who have already read any of his books. To those who have not read his books, this is an opportunity to meet him. Some of us may not agree with all of the implications of some of his illustrative materials, but all of us admire and marvel at the breadth of scholarship as well as the depth of understanding and warmth of spirit possessed by this good man.

224 pages. Harper & Bros., New York (1949). \$2.50. W.F.

The Gospel of the Unknown, by James Crawford, D.D.

A unique little book, in more than one way. Instead of being "The Gospel [good news of salvation] of the Unknown," Dr. Crawford has gleaned New Testament teaching from the incidents in which the persons involved remain unidentified except for the designation the Wise Men from the East, the rich young ruler, Pilate's wife, the two false witnesses, the men that held Jesus, the woman taken in adultery, and twenty-three similar passages. His handling of the subject is attractively interesting and refreshingly brief—the longest chapter is but three and a half pages; the pages are very small. Dr. Crawford is to be complimented for his brevity and directness.

84 pages. The Creed Publishing Co., London, England (1948). \$1.00. G.S.S.

Christmas Program Helps, by William M. Lessel.

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8 pages (paper). Van Kampen Press, Wheaton, Ill. (1948). 25 cents. G.S.S.



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When Thy Face I See, by Armin C. Oldsen.

This volume consists of a series of sermons which pertain particularly to the Lenten and Easter season. Such chapter headings as these quickly catch the gaze and fascination of the reader: "The Glorified Look," "The Sorrowful Look," "The Compassionate Look," "The Holy Supper," and "Living Forever." Chapter one, giving an intimate picture of Christ in His glory, is especially interesting and inspirational. There are many thoughts that give food for the soul.

131 pages. Ernst Kaufmann, New York (1949). \$2.25. G.C.A.

His Part and Ours, by J. Sidlow Baxter.

The keynote of this book is the personal pronoun "my" (individual possession) as over against the impersonal (collective) pronouns "we," "yours," "theirs," "ours," and "us." A world of difference, these two classes of pronouns.

Be introduced to Mr. Baxter, the English clergyman, author, and pianist of some ability. The book is a compilation of a series of sermons delivered at Charlotte Chapel, Edinburgh, Scotland. His writings avoid trivial matters; he deals with the rich kernels of religious truth. His grasp of expressive adjectives and adverbs allows for not missing every shade of meaning of scriptural teaching.

Part One of the book (six chapters) presents His (the Second Person of the Trinity) personal possessions as "My Grace," "My Strength," "My Presence," "My Peace," "My Joy," "My Reward." Each chapter—a book in itself—is heaven's own bulwark for faith.

Part Two (six chapters) presents the believer's absolute, gilt-edged, non-negotiable religious possessions as "My Redeemer," "My Shepherd," "My Helper," "My Beloved," "My Lord," "My God." In these days of bewilderment, mistrust, concern, shifting beliefs, the young Christian (the older ones, also) will find this book to be confidence-provoking, overbalancing the religious programs of babbling voices of disconsolate isms.

Just one excerpt from page 69: "Our Lord intends His people to be the possessors and exhibitors of joy. A miserable Christianity is a contradiction in terms, a ludicrous caricature of the real thing. Away with sepulchral sanctimoniousness! A religion which wears grave clothes begs to be buried, and the sooner the funeral the better! Jesus came to give joy. Mere 'religion' may be sombre and dowdy, but true Christian-

ity is more than a religion; it is new life in Christ Jesus—and this new life is a life of joy. 'These things have I spoken unto you that my joy [Christ's joy] might remain in you, and that your joy might be full.'"

This book will become a most precious asset to any library. It will make an acceptable gift for young Christians.

191 pages. Marshall, Morgan, and Scott, London, England (1948). \$2.75. G.S.S.

Fulness of Life, by J. Stuart Holden.

Among the notables of the British clergy of this generation, the name of J. Stuart Holden ranks very high for his ability as a preacher and a writer. When one reads Dr. Holden, he is reading the sanest, the most fundamental, and the choicest matter written, which never fails to leave a lasting impression upon one's spiritual life, making for more lofty and holy living.

This book is a compilation of original articles which appeared in the British publication *Christian Progress*, some years ago. The subject matter is on the Holy Spirit, with such headings as "The Things of the Spirit," "The Temples of the Spirit," "The Gifts of the Spirit," "The Renewing of the Spirit," and eight other headings of equal value and importance. It is written in such a simple, fascinating style that the reader will not lay aside the book until he has completed it. The chapters run for three or four pages—small pages at that. No preacher or even layman should be without this too-inexpensive book; and for theological students it's almost imperative.

48 pages (paper). Marshall, Morgan and Scott, London, England (1949). 50 cents. G.S.S.

Christ for America Evangelistic Songs, compiled by Horace F. Dean.

This book of seventy-five hymns, gospel songs and choruses evidently was produced for evangelistic campaigns to be held under the auspices of Christ for America, of which Dr. Dean is president.

Practically all the numbers appear in other books and consequently are well known. The latest copyright date is 1944, to be seen on three of the selections. Therefore, the inclusion of two or three meritorious new songs doubtless would have been wise. However, this collection should serve its purpose well.

There are eleven invitations songs and ten choruses.

The inside page of the front cover is left blank for imprints covering local campaigns, Bible classes, youth gatherings, etc.

64 pages. Christ for America, Chicago (1949). H.D.L.

The Future of the American Jew, by Mordecai M. Kaplan.

Jewry or Judaism is today at a crossroads. "The strain of the modern Jew's inner life is nearing . . . a breaking point." Contemporary Jewish life presents an anachronism "to many of our people," so that the only solution many see is for them to become assimilated and absorbed into the various lands in which they live. The future of Jewry, the author believes, depends upon "the will of the Jews themselves." The purpose of the volume is "to reawaken in our people the corporate will to live and to function as a source of human good"—that is, as Jews.

The title of the first chapter is appropriately "Can These Bones Live?" The author begins "with a sober appraisal of what is wrong with us," and an attempt to analyze the important problems of contemporary Jewish life. The basic teachings of Judaism are evaluated not merely from the point of view of a "religion" or a "people," but of a "culture" or total civilization. Can they carry two cultures and live in two civilizations at the same time? Can they keep on maintaining their distinctiveness on the one hand and a oneness with peoples on the other hand, and survive and be happy?

To do this, the writer states that Judaism must be re-examined and sifted in the

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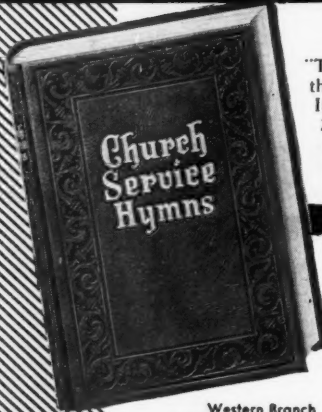
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light of modern needs and knowledge, and that discarded which is superfluous to the need and outmoded as morally and esthetically offensive (such as sacrifice).

That such a dualism may be difficult to achieve even within the framework of American life and democracy is clearly recognized, but optimistic outlook hopes for the best.

Apparently little thought is given to divine direction and disposition. Modern Jewry is "too sophisticated and too self-critical to lay claim to experiencing any divine imperative." And the belief in a "chosen people" is objectionable.

The author is either presumptuous or extremely naive in calling upon the churches "to reinterpret their Scriptures and to revise their rituals" so that the worship of Jesus shall not imply condemnation of the Jews for denying His divinity.

It is his view that Judaism, as a civilization, should have room for various religious and non-religious interpretations, but the ugly fact remains that Judaism has always banished and bitterly anathematized those of its sons and daughters who have seen in Jesus of Nazareth their Messiah and divine Saviour of the world.

571 pages. Macmillan Company, New York (1948). \$6.00. N.J.S.

The Quest of the Historical Jesus, by Albert Schweitzer.

The current interest in the life and achievements of Albert Schweitzer has occasioned this last of many reprintings of his monumental work, first published about forty years ago. Dr. Schweitzer is unquestionably one of the most amazing and versatile geniuses of our day. His great attainments in such widely scattered fields as philosophy, music and missionary medicine are too well known to call for mention in this connection. But the eminence of the author must not warp our critical appraisal of the volume under review.

The book is scholarly to the highest degree and gives evidence of encyclopedic learning in the fields covered. But unlike so many ponderous and dry-as-dust tomes of critical scholarship that appeal only to the highly trained specialists, this volume by Dr. Schweitzer possesses qualities of literary genius that insure for it a wide and lasting popularity—it has already become a classic. For this very reason, the poison of heterodoxy with which it is saturated constitutes all the greater menace to the evangelical faith.

Invaluable as a source book for consultation by teachers and spiritual leaders who wish to familiarize themselves with the strategy and equipment of the enemies of truth, this is emphatically not a book to put into the hands of immature students and general readers who are insecurely grounded in the faith. It is a history of the inveterate and unscrupulous efforts of skeptical scholarship to undermine confidence in the historicity of the Gospel records and to reduce Jesus to a more-or-less legendary figure, wrapped in the mists of mystery. Figuratively speaking, the author takes his readers to the hidden fastnesses of infidelity inaccessible to the average layman who has neither the time nor the inclination to master original sources. Reimarus, Paulus, Strauss, Bauer, Renan, Schleiermacher—these are but a few of the stars of first magnitude in the skies of skepticism and destructive criticism upon which Dr. Schweitzer all too appreciatively trains the telescope of his brilliant and scholarly mind.

That Dr. Schweitzer's sympathies are with the opponents rather than with the defendants of the faith is but too sadly apparent. Such giants of conservative New Testament scholarship as Tholuck, Neander, Lange, Edersheim, Godet and others are dismissed with a contemptuous wave of the hand as pitiful victims of wishful thinking. The rise of constructive lives of Christ, precipitated by the infidel works of Strauss and Renan, our author stigmatizes by the observation that "the fertilizing rain brought up a crop of toadstool." His contempt for systematic theology confronted by higher criticism flares up in

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the words, "Theology comes home to find the broker's marks on all the furniture and goes on as before quite comfortably, ignoring the fact it will lose everything if it does not pay its debts."

Dr. Schweitzer himself seems to be completely at sea with reference to the reliability of the Gospel accounts of the life of Jesus. His viewpoint in the main, however, is apparently that the teaching and ministry of Christ was but the finest outflowing of the apocalypticism and eschatology of the Jews of His day, or else that He was the deluded victim of His own dreams of future pomp and glory. Whether he regards Jesus as a living and risen Lord or simply as a sort of personification of the loftiest dreams and ideals of the race is a bit difficult to determine from any unveiling of his own mind in this book.

Dr. Schweitzer's devotion and sacrificial service as a medical missionary in the heart of Equatorial Africa might give us some encouragement for holding that his heart may be nearer than his head to the saving truths of Christianity. It is to be devoutly desired and prayed for that his spiritual experience of Christ may be much more constructive and satisfying than his intellectual apprehension of the basic tenets of our faith.

So far as this book is concerned, *The Quest of the Historical Jesus* ends in a fog-land of doubt and confusion. The Christ of history is lost in the clouds of mystery.

413 pages. Macmillan Co., New York (1948). \$5.00. C.N.B.

Old Testament Pictures of the Cross, by R. I. Humberd.

This booklet could well be renamed "Progressive Steps of Old Testament Pictures Pointing to the Cross," for Mr. Humberd has really written an enlightening and worthwhile series of Old Testament incidents which point to the cross—not that he has said anything particularly new; he has said it differently.

Under the heading of each of the eleven chapters there is a pen and ink sketch with an arrow pointing to the cross. For example: (1) the brazen serpent over against the mount upon which stands the cross (Chapter III); (2) Noah's ark over against Mount Calvary (Chapter V); the mercy seat over against Mount Calvary (Chapter VI). Under each chapter Mr. Humberd treats the related matter leading to and from the subject of the chapter.

Unfortunately, the book does not have a fancy book jacket; and the price is no indication of the value of the material contained within its cover.

71 pages (paper). Humberd Press, Flora, Ind. 30 cents. G.S.S.

Tunnel to the Sun, by J. R. Turnbull.

Douglas Fraser, ex-navy flier, goes to the sage-covered slopes of British Columbia to find mental and spiritual readjustment. An accident which occurs while he is inspecting an old copper mine marks the beginning of a series of exciting incidents in his life. Here is a wholesome Christian narrative which sparkles with adventure and romance.

136 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$1.50. J.M.

Secrets of Old Stormy, by Elsie Grant Henson

Reuel, a boy of biblical days, goes in search of his missing father. While doing so he befriends Timothy, one of the finest young Christians of his day. They share many thrilling adventures as they investigate the secrets of "Old Stormy," a mountain in the vicinity of Lystra and Derbe.

This is a good Christian story for young folk. We feel, however, that there is a lack of emphasis on the way of salvation through faith in the atoning work of Christ. The author describes salvation in terms of "accepting the teachings of Jesus," "catching the true meaning of the Christian way," "God's love in our hearts." She stresses kindness and good deeds without the needed emphasis on regeneration.

168 pages. Broadman Press, Nashville (1948). \$2.00. J.M.

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Was Peter a Pope, by Julius R. Mantey.

This booklet approaches the subject by presenting numerous and convincing quotations from the ante-Nicean Church Fathers who, in essence, say, "No, Peter was not a Pope!" The Church Fathers date back to A.D. 197, 220, 325, 450.

This booklet, among many enlightening arguments of extreme interest, presents a list of the Roman Catholic Church's unscriptural practices, giving dates of their authorization: prayers for the dead, A.D. 330; making the sign of the cross, A.D. 330; adoration of Mary, saints, cross, images, relics, A.D. 788; fabrication of holy water, A.D. 1009; marriage of priests forbidden, A.D. 1079; Rosary beads, A.D. 1090; sale of indulgences, A.D. 1190; auricular confession to priests, A.D. 1215; purgatory proclaimed, A.D. 1438; infallibility of the Pope, A.D. 1870.

While the material is indeed interesting to everyone, it is invaluable to those who deal with Catholics. Dr. Mantey (professor of Northern Baptist Theological Seminary) has produced a well-written work; but will the Catholics accept the discrediting proof as set forth therein? Quite likely they will have offsetting arguments, but without real evidence.

64 pages (paper). Moody Press, Chicago (1949). 50 cents. G.S.S.

Forward with Christ, by Carolyn V. Winslow.

In this devotional book, planned especially for youth, the author effectively develops a theme for meditation for each week of the year. These thoughts are grouped under a general theme for each month; for example, "Taking Inventory," "Ideals," "Service," "Prayer," "Time," "Change," "Preparation." Young people's leaders will find material to help in the preparation of worship services, and young people themselves will receive inspiration as they go "forward with Christ."

152 pages. Free Methodist Young People's Missionary Society, Winona Lake, Ind. Cloth, \$1.75; paper, \$1.25. H.E.G.

United Bible Study, Volume Three, by W. G. M. Martin.

This is one of the booklets prepared by the Inter-Varsity Christian Fellowship for the purpose of group study. The two courses issued prior to this contain nine studies each. This one consists of but six studies with more attention given to the Introductions and Notes.

The emphasis of these studies is on the need for personal faith in the Saviour, and on the practical bearing of Christianity to the personal and social problems of the present day. The subjects are taken from both the Old and the New Testaments.

71 pages. Inter-Varsity Fellowship, London (1947). 50 cents. H.E.G.

Biographical

Plucky Folk, by Winifred Rawlings. "Reminiscences of thirty glad years as a slum medical missionary." 94 pages (paper). Pickering & Inglis, London (1948). \$1.40.

J. E. Klingberg, Adventurer in Faith, by Irene and Robert Klingberg. "Klingberg was to his children's homes in New Britain, Conn., and Chicago, Ill., what George Mueller was to his orphanages in England." 200 pages. Baptist Conference Press, Chicago (1948). \$2.25.

To Seek and to Save, by Joseph Currie. "Adventures with the gospel in London's underworld." 96 pages. Marshall, Morgan & Scott, London (1948). \$1.50.

The Life We Live, by Frieda J. Schneider. 160 pages. The Exposition Press, New York (1947). \$3.00.

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Goodwin Sands to Solomon Islands, by D. P. Thompson. "Maritime missionary adventure throughout the world." 95 pages. Pickering & Inglis, London (1948). \$1.40.

Pakistan, by Dennis E. Clark. "Some facts about the largest Islamic state in the world." 7 pages. Term Publications, London. 15 cents.

The Cruse of Oil Shall Not Fail, by Mrs. Yutaka Akichika. "God's care and direction as seen in the lives of two Japanese Americans, now missionaries in Japan." 52 pages (paper). Far Eastern Gospel Crusade, Seattle (1948). 35 cents.

Miscellaneous

Baby's Own Book, by Dorothy Fay Foster. A pretty baby record book with a Christian emphasis. 32 pages. Standard Publishing Co., Cincinnati (1948). \$1.00.

Church Leadership and Evangelism, by Friend Irwin Johnson. "A guide for ministers, official members, Christian teachers, and young people." 194 pages. Pentecostal Publishing Co., Louisville (1948). \$2.00.

Emperor Frederick II, by David G. Einstein. A biography of the last of the Holy Roman emperors and an account of his "terrific struggle with the Church." 427 pages. Philosophical Library, New York (1948). \$4.50.

Favorite Friends. An attractive birthday-autograph book. 48 pages (booklet). Concordia Publishing House, St. Louis (1948). 35 cents.

Two Giants and One World, by A. William Loos. A discussion of Soviet-American Relations, published for the Church Peace Union. 96 pages (paper). Friendship Press, New York (1948). 50 cents.

Bible Key-Word Quizzes, by G. G. Malphurs. 112 pages (paper). Standard Publishing Co., Cincinnati (1948). 75 cents.

200 Bible Quizzes, by May C. Smith. 160 pages (paper). Standard Publishing Co., Cincinnati (1948). 75 cents.

Steps to the Marriage Altar, by R. Prange. 15 pages (pamphlet). Concordia Publishing House, St. Louis. 10 cents.

With This Ring, by E. H. Heintzen. 10 pages (pamphlet). Concordia Publishing House, St. Louis. 20 cents.

Honor Thy Mother, compiled by Philip Henry Lotz and Grace Chapin Auten. Material for Mother's Day and mother-daughter festivals. 47 pages (paper). Abingdon-Cokesbury Press, New York (1949). 35 cents.

This Blessed Communion, by P. Burgdorf. Fifteen sermons designed to increase the reader's appreciation of scriptural passages embodied in the Lutheran order of service. 208 pages. Northwestern Publishing House, Milwaukee (1948). \$2.00.

Little Foxes and Tender Grapes, by Elmer D. Piper. A group of messages designed especially for young people. 54 pages. Rod of God Publishing Co., Greenville, S.C. (1947). J.M.

The Fire of God, by Oswald J. Smith. Messages on revival and evangelism. 32 pages (paper). Christ for America, Philadelphia (1948). 20 cents.

The Coming of the Son of Man, by E. J. Poole-Connor. "Intended for the use of beginners in the study of the Scriptures concerning the Lord's return." 60 pages (paper). Marshall, Morgan, & Scott, Ltd., London (1948). 60 cents.

Egypt, Palestine and Syria—Their Prospects in Prophecy, by B. W. Newton. 20 pages (pamphlet). Sovereign Grace Advent Testimony, London. 10 cents.

The Holy Spirit's Twofold Use of Millennial Prophecies, by Percy W. Heyward. 20 pages (pamphlet). Sovereign Grace Advent Testimony, London. 10 cents.

New Testament Millennial Teaching, by George H. Fromow. 23 pages (pamphlet). Sovereign Grace Advent Testimony, London (1948). 10 cents.

The Coming Storm: Its Cause and Background, by Murdoch Campbell. 49 pages (paper). Published by author, 41 Havelock St., Glasgow, W. 1 (1948). 50 cents.

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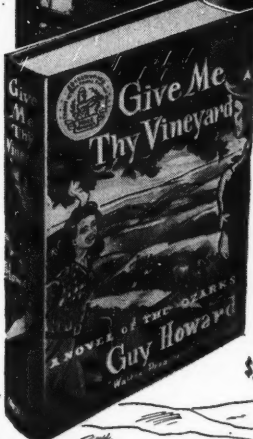
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Keys to First Corinthians, by Keith L. Brooks. A Bible work book "unfolding this epistle verse by verse, using the cross-reference plan." 64 pages (paper). American Prophetic League, Inc., Los Angeles (1948). 65 cents.

Saved or Lost—Heaven or Hell, by John L. Bray. 29 pages (booklet). Published by author, 1044 LaRue St., S. Jacksonville 7, Fla., (1948). 15 cents.

The Prodigal Son, by John L. Bray. 31 pages (booklet). Published by author, S. Jacksonville, Fla. 15 cents. (1948).

Questions I Have Been Asked, by Frederick P. Wood. 146 pages. National Young Life Campaign, London (1948). \$1.50.

Heresies Ancient and Modern, by J. Oswald Sanders. 158 pages. Marshall, Morgan & Scott, Ltd., London (1948). \$2.00.

In the Days of the Prophet Isaiah, by A. Rendle Short. 103 pages. Pickering & Inglis, London (revised edition 1948). \$2.00.

Is the Bible Reliable? by Fredk. A. Tatford. 56 pages. Henry F. Walter, Ltd., London (1948). 50 cents.

Did Moses Write the Pentateuch? by T. W. Fawthrop. 11 pages (pamphlet). Christian Evidence League, Malverne, N.Y. (1948). 10 cents.

The Church of God in Heaven and Earth, by Frederic W. Farr. 10 pages (booklet). American Prophetic League, Los Angeles. (1948). 10 cents.

What Happens at Death? by Frederic W. Farr. 11 pages (booklet). American Prophetic League, Los Angeles (1948). 10 cents.

Water Baptism, by Elmer E. Bloom. 14 pages (booklet). Published by author, 620 S. 7th St., Minneapolis 15 (1948). 25 cents.

Crowns for Christians, by R. I. Humbard. 63 pages (paper). Published by author, Flora, Ind. (fifth edition). 25 cents.

My Sermon Notes on the Ten Commandments, by W. P. Van Wyk. 82 pages. Baker Book House, Grand Rapids (1948). \$1.25.

The Reformed Doctrine of Adoption, by Robert Alexander Webb. 188 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). \$2.50.

Toward the Understanding of Jesus, by Vladimir G. Simkhovitch. 165 pages. The Macmillan Co., New York (1947). \$2.75.

Poetry

A Sign to Solace, by Donald Earl Edwards. 28 pages. (booklet). The American Weave Press, Cleveland (1948).

Heavenly Treasure, by Dorothy J. Langford. 32 pages (booklet). Evangelical Publishers, Toronto (1948). 45 cents.

Gleams of Sunlight, by Clara Simpson. 31 pages (booklet). Pickering & Inglis, London. 20 cents.

A Beautiful Morning and Other Poems, by Clara Simpson, Pickering & Inglis, London (1948). 40 cents.

Up a Winding Stair, by Constance Avery.

A Christian nurse leads an embittered and cynical R.A.F. aviator into the way of salvation and peace. This true-to-life story shows how faith and love may triumph over a seemingly impossible situation. Especially designed for young people, this tale provides interesting reading as well as spiritual uplifting.

104 pages. Victory Press, London (1949). \$1.25. J.M.

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Johnny Blossom, by Dikken Zwilgmeyer, translated by Emilie Poulsson. A new edition of a popular Norwegian story suitable for children from seven to twelve. Not intended to be religious in nature, but is interesting and of a good moral tone. We take exception only to the statement on page 155 which seems to indicate that all people are God's children and "heirs to God's kingdom" whether born again or not. 157 pages. Pilgrim Press, Boston (1948). \$2.50.

Choir Favorites, compiled by Alfred B. Smith.

This is another of the popular Singspiration Series. The book is designed to supply suitable music for volunteer and youth rally choirs. It may just so happen that your personal favorite is missing from this collection—no book can contain everybody's favorites. The music is set up in gospel song form, entailing no reading or singing difficulty. Some thirty-five different composers are represented in this book of eighty songs.

96 pages. Perma-plastic binding. Singspiration, Wheaton, Ill. (1948). 85 cents. G.S.S.

Devotional Studies in the Epistle to the Hebrews, by J. C. Macaulay.

Written by the pastor of the Wheaton Bible Church, Wheaton, Ill., this volume takes up this anonymous epistle in masterly style. His treatment, as the title implies, is neither critical nor doctrinal—although, of course, many items of doctrine do enter—but devotional. It is suitable reading for any child of God, calculated to direct the soul to the Person of the Lord Jesus, and to a reliance upon His perfect work, both past and present.

The treatment given the difficult passage in the sixth chapter will doubtless fail to satisfy every earnest believer—but then, what treatment could possibly do so? The same observation may apply to one or two other passages as well.

It is an exceedingly well-written book, lucid and beautifully expressed, with apt illustrations—a real contribution to our devotional literature on this much-discussed epistle.

290 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$3.00. J.A.S.

Till He Come, by Fred H. Lindemann.

A study of the Lord's Supper in which the writer endeavors to give a "plain and simple presentation of the subject as it affects contemporary Lutheranism in America." He gives a brief history of the communion in the apostolic, post-apostolic and Reformation periods. This is followed by a discussion of the Lord's Supper as a means of grace and forgiveness, and as a memorial.

Although we believe that the importance of the Lord's Supper should often be stressed, we think that Pastor Lindemann has gone beyond scriptural bounds in his emphasis upon the Eucharist as the primary answer to the problems of modern Christendom.

124 pages. Ernst Kaufmann, Inc., New York (1948). \$2.00. J.M.

What Now for the Jews? by Conrad Hoffman, Jr.

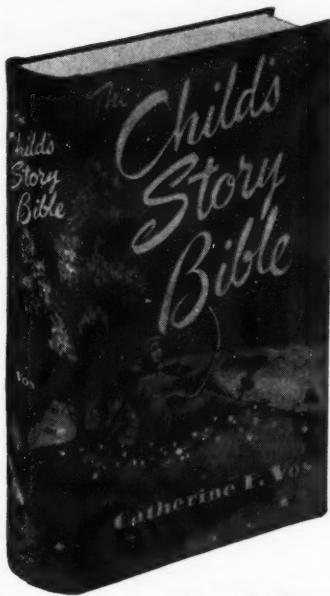
This book is "a challenge to the Christian conscience." Dr. Hoffman writes out of long and intimate experience of the Jewish "problem" and as director of the International Christian Approach to the Jews.

The question is discussed under such chapter headings as "What Anti-Semitism Means to Christianity," "Whither Bound Israel?" "The Jewish People in America," "Christian and Jew Approach Each Other," "Fulfillment in Evangelism."

The author, of course, brings sympathetic understanding toward the Jewish problem, but it is difficult to understand why, in discussing the matter of Zionism and the errors of Jewish policy and practice, no hint whatever is given of the base and horrible perfidy of the British government in its maladministration of the mandate and its continuing bitter and selfish attitude.

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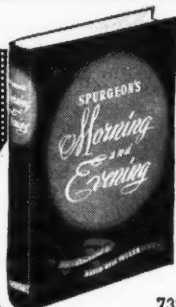
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the Jews may, under God, determine the future trend, if not destiny, of world Jewry." Their presence in this land is nothing less than providential and a test of the Church's Christian practice and missionary message.

80 pages (paper). The Friendship Press, New York (1948). 50 cents. N.J.S.

Biblical Criticism, by G. W. Bromley.

A valuable little pamphlet in the Inter-Varsity theological paper series. It points out the flaws of the so-called "criticism" of the Bible, and shows that it is highly prejudiced by the theological views of the critics, being largely a rejection of "the Christian theological basis" and of "even the possibility of a special revelation from God." "The Christian need have no fear . . . that the historical facts of Christianity will not measure up to all reasonable standards."

32 pages (paper). The Inter-Varsity Fellowship, London (1948). 35 cents. N.J.S.

The World Case Report, by I. R. Wall

The author sets out to do three things: (1) to outline the history and conflict of Christianity in the past two centuries; (2) to show where the causes of present world evils really lie; and (3) to present the shadows of coming events. In a word, the trouble lies in Marxism as manifested in Russian Communism, which "is a threat to civilization."

The author presents an interesting analysis of this conflict and the havoc it has wrought in the world, but the Word of God stands firm and the outcome is certain in the ultimate triumph of God's cause over the enemy as set forth in the Word of God. One wonders, however, why the author appears concerned to identify Supreme Court Justice Felix Frankfurter with the Communists and their movement, singling him out for special mention.

110 pages. The Christopher Publishing House, Boston (1948). \$2.00. N.J.S.

Practical Linguistics, by Dean Pittman.

This is, as the subtitle indicates, a textbook and field manual of missionary linguistics. In this one volume we find material on the following branches of linguistics: phonetics, the science dealing with the study of speech sounds and their analysis and production; phonemics, dealing with the method used in arranging into an alphabet the sounds discovered in the phonetic study of a language; morphology and syntax, the study of the formation of words and of their arrangement into sentences; and semantics, which deals with the meaning of words. There are also chapters on grammatical analysis, field techniques, translation methods, and methods of teaching the native to read. Included is a sample grammar of a hypothetical language, which shows how the general outline which has been given earlier in the book is used in writing a grammar.

Missionaries will find material in this book which will be helpful in learning a new language or in reducing a language to writing. The appendix also contains material which will be valuable to one translating the Scriptures into a language into which they have never before been translated (New Testament weights and measures, New Testament special and religious terms with their meanings, for example). There are a number of errors and inconsistencies, but these will probably be corrected in a future edition.

229 pages. Mid-Missions, Cleveland (1948). \$3.50. E.E.F.

Singing Stories, by Lena Seley Lawrence

There are quite a few books of songs and choruses for boys and girls on the market, but this collection is different. They are Bible songs in Bible order. Appropriate drawings appear on nearly all the pages, which, with the singability of the melodies, make the numbers especially adaptable to younger children. However, juniors also will find them appealing.


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48 pages. Singing Stories, 296 N. 5th St., San Jose 12, Calif. (1948). \$1.00. H.D.L.

Youthspiration, by Alfred B. Smith.

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127 pages (paper). Zondervan Publishing House, Grand Rapids (1949). 50 cents. G.S.S.

Sing a Song for Jesus, by Mildred Morningstar.

This is an artistically arranged booklet of fifteen songs, nearly all of which are familiar to little tots. Among them are "Jesus Loves Me," "I Think When I Read That Sweet Story," and "This Little Light of Mine."

Since only the melody is given with the words, the accompanist will have to secure the harmony elsewhere. As the publication evidently was planned for pre-school children, the chief attraction will be the multi-colored cover picture and the illustrative drawings on each page.

16 pages. Zondervan Publishing House, Grand Rapids (1948). 50 cents. H.D.L.

North Woods Manhunt, by Paul Hutchens.

Here is another of the "Sugar Creek Gang" series, written in the author's interesting and adventurous style. The "Gang" is still camping in the north woods on their summer vacation. Much excitement arises as they go on a fishing trip, during which they solve the mystery of the ransom money, which they found in *The Sugar Creek Gang Digs for Treasure*. This is enjoyable reading for any junior boy or girl.

80 pages. Van Kampen Press, Wheaton, Ill. (1948). 75 cents. G.M.T.

Commentaries on the Catholic Epistles, by John Calvin; translated and edited by John Owen.

All of the catholic epistles are dealt with in this volume except II and III John. The reason these epistles are omitted is not definitely known, but it is suggested in the translator's preface, "The Second and the Third Epistles of John were evidently not deemed by Calvin as catholic, and for this reason, as it seems, he omitted them."

There is a short dedication to Edward VI, king of England, at the beginning of the book, which is dated January 24, 1551, thus giving the time of the original writing. Before each epistle is taken up, the argument is given in brief. This is a great help to those who desire a brief resumé of the book beforehand.

The messages of Calvin have not lost their power to bring before the reader the rich meat of the Word of God. He who spends time with these meditations will find his life greatly enriched.

488 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$3.50. G.C.A.

Pioneering on the Rivers, by A. G. Compton.

Allan Smith was a zealous pioneer missionary in the fellowship of those Christians who are known as "Brethren." From his native New Zealand, where he was converted and served his apprenticeship in Christian service, he sailed for South America as a missionary, in 1907. During twenty-nine years in that continent he was

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MARK 15

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MARK 15

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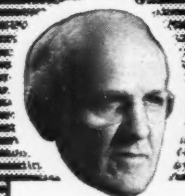
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used of the Lord to proclaim the gospel message in two widely separated areas, first along the Paraguay River and later on the upper Amazon. The problems of pioneer work in such regions, and particularly in the construction and use of a mission launch, are vividly demonstrated in this story of Smith's life and ministry. The story is well told and the faith and energy of this devoted missionary should provide inspiration for others similarly to give their lives for Christ.

200 pages. Wentworth Publishers, Wellington and Auckland (1948). H.R.C.

Ideas for Young People's Programs, by Ken Anderson and Morry Carlson.

A very handy pocket-size edition of ideas and helps for the planning of young people's programs. It is evident that the authors compiled their idea material from the storehouse of experience and committed it to concise and effective suggestions. Every young people's organization ought to have a copy and use it.

86 pages. Zondervan Publishing House, Grand Rapids (1948). \$1.00. W.M.L.

Thoughts from the Sea, by Lt. John W. Alexander, USNR.

Lessons drawn from the sea form the basis of these inspirational messages, which have a special appeal to the youth of our postwar era. This book is not a continuous story, but a series of devotional thoughts based on analogies between navy life and the Christian life. Young men who have served in the Navy or are now serving will find this book especially helpful and stimulating.

159 pages. Free Methodist Young People's Missionary Society, Winona Lake, Ind. (1947). \$1.50. H.E.G.

Boy of the Wilderness, by Emma Pettey.

The story of the exodus of Israel from Egypt, represented as being told to his grandchildren by a man who was a twelve-year-old boy in the company of Israel at the time of the exodus. It is helpful, instructive, and interesting for anyone, but especially for children and young people, as it is given from the point of view of a boy. It makes very real the experiences of the people in leaving Egypt, and also during the wilderness journey.

171 pages. Broadman Press, Nashville (1948). \$2.00. H.A.D.

This is Luther, by Ewald M. Plass.

This excellent volume is not just another biography of the great Reformer, but is an illuminating character study of one of God's choice saints. The author's purpose was "to tell what Luther was rather than what Luther did," and certainly he has adequately accomplished this task. While the writer (librarian of Concordia Lutheran

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Seminary) has perused and frequently refers to many other works on the subject, his material has been obtained principally from Luther's own letters and table talk.

Interesting pictures are given of Luther as "a man of influence," "a hero of faith," "a prophet of fire," "a man with his heart on his sleeve," etc. The present reviewer found the chapter on "Father Luther" to be especially appealing and sometimes touching as it pictures graphically the family life of the renowned Protestant.

It is easy to see that the author has spent many hours in research; the work that he has produced is a noteworthy addition to its field. The book should provide a spiritual tonic to any believer. Would that it might kindle in each reader's heart a little of the fire from the soul of this sturdy defender of the faith! If any adverse criticism might be offered, it would be that the book tends to be perhaps a trifle too adulatory. Even when the author admits a flaw in the character of his hero, he then proceeds to weave it skillfully into almost a virtue. But this practice is not serious enough to detract from the value of the production.

395 pages. Concordia Publishing House, St. Louis (1948). \$5.00. G.C.L.

The Way of Revival, by Louis W. Arnold.

A book of messages on the need for, essentials and hindrances to, and the fruits of, revival. First on the list of essentials is *crowds*, and the author believes we must not only pray for these, but that we must "put feet on our prayers and go out to bring in those who are spiritually maimed, and halt and blind." Methods suggested are adequate advertising, visitation, and witnessing. Other essentials include compassion, conviction (an excellent and scriptural chapter), consecration, and conversion.

The chapter on hindrances is also good, taking as its text Psalm 78:41: "Yea, they turned back and tempted God, and limited the Holy One of Israel." In it the author says: "They say that the day of great re-

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vivals is over, but that statement is the product the devil has invented to save the conscience of those who are not victorious in Christ's service."

The author recognizes the need for a work of the Holy Spirit in the hearts of believers as a necessary preliminary to revival; but one wishes he might have dealt extensively with II Chronicles 7:14, and particularly with that "turning from wicked ways" in which God has plainly said is a basic prerequisite to real healing of the land.

95 pages. Fellowship Press, Lexington, Ky. (1948). \$1.25. P.R.N.

How Religion Helps, by Albert W. Palmer.

This booklet sets forth in terms of the author's own experience and convictions simple directions on how to make "religion" helpful in sickness and convalescence. It is stated in other terms as "The Theory and Practice of Getting Well," or, if necessary, "Getting Along Without Getting Well." In his own case the principal factor was his religious faith, "a modern liberal Christian faith." Other principles are: (1) "Acceptance" of the circumstances; (2) "Affirmation," the repetition of comforting, assuring Scripture; (3) "Appreciation and Gratitude" of every blessing and good.

There is apparently no thought in the volume of divine healing in a supernatural or unusual sense, but by the proper working together of mind or soul and body. "The healing power of nature and the healing power of God are always and everywhere the same," the author declares. Meditations are given as conducive to that serenity of spirit so necessary either in enduring or overcoming sickness.

57 pages. The Macmillan Company, New York (1949). \$1.75. N.J.S.

Let Youth Praise Him! compiled by the National Union of Christian Schools.

This hymnal, designated for primary and junior grades, contains a number of commendatory features. It is well bound and substantially produced, an important consideration for a book to be handled by children. The words and music are in sufficiently large type, printed in soft brown. Twenty-one pages are devoted to appropriate pictures, all of them being attractive photographs or reproductions. The 155 selections present a wide variety.

But like all other denominational youth hymnals, too many of the numbers are on the "heavy side." Songs containing words like "transcend" and "spheres" could have been omitted, or simpler words substituted. There are too many high E flats for the tender voices. One wonders why certain compositions were included that have been exclusively sung as adult solos and choir specials.

There are plenty of good new children's songs available. How unfortunate that only one completely new song appears! Another has a '49 lyric. And five stanzas are too many for children—even four are excessive. They would rather sing more songs and fewer stanzas. Boys and girls must be taught the old hymns, but how they will sing a song with a moving melody and rhythm! There needs to be a sensible balance.

Therefore, remembering the criticisms of different junior leaders, this reviewer joins the host who are still looking for the "ideal junior hymnal."

157 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.50 H.D.L.

James H. McConkey—Man of God, by Louise Harrison McCraw.

This is a revised edition of a biography which first appeared in 1939, two years after Mr. McConkey's death. The author was for a number of years the secretary of the Braille Circulating Library in Richmond, Va., and writes out of a close association with Mr. McConkey, the founder of that Christian agency for the blind.

The book is interestingly written, and emphasizes the spirituality and the humil-

[Continued on page 138]

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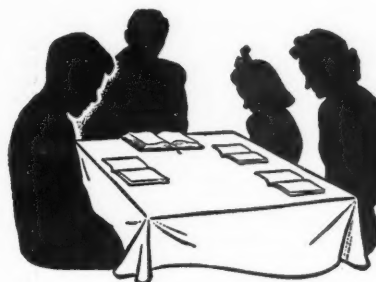
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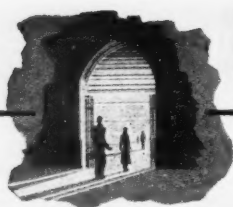


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October, 1949

135



INSTITUTE and ALUMNI

ELISABETH FLETCHER, EDITOR



Frank Mathis (right) works with two other mission technical specialist students in radio communications. Mathis left in September for preliminary jungle training before entering Peru as the first full-fledged missionary technician.

Europe

CONSTABLE TELLS OPPORTUNITIES

"There are almost unparalleled opportunities in Greece today for the showing of gospel films," reports Robert L. Constable, vice-president of Moody Bible Institute, who returned in August from a six-week business tour of Europe. He was accompanied by Kenneth N. Taylor, director of Moody Press.



Taylor

Constable's main purpose in the trip was to set up organizations for showing the Institute's scientific films on the continent. England, Scotland, Holland, and the Scandinavian countries are already using the films.

"In Greece, especially, anything that fights materialism is welcomed," Constable states. In their united struggle against materialistic Communism, he learned, the Greek government, Orthodox Church, and Protestant Evangelicals are favorably inclined toward anything that presents the spiritual side of life. The Greek translation of M.B.I.'s "God of Creation," combining educational value with a Christian message, should be an effective weapon against materialism.

In France, despite the fact that less than 1 per cent of the population is Protestant, and Communism is threatening

to gain a plurality vote, Constable discovered that opportunities for showing the film greatly exceeded what he anticipated. "In public schools, where the name of God has been deleted from all textbooks, it is impossible to show gospel movies," he reports. But because motion pictures are such a novelty in many of the smaller communities, the townspeople are eager to see any type of film being shown in the local auditorium—including one which will give them the story of Christ.

Germany, with many of its cities still covered with rubble, presents an open mission field. The fear of impending war, combined with a feeling of hopelessness in the midst of the prevailing wreckage, makes the German people much in need of the spiritual word in "God of Creation."

"There is also an opportunity for showing the films in Austria, and we have great hopes for the Italian situation," Constable said.

Taylor, working on behalf of Colportage literature distribution, visited Greece, Italy, Spain, Portugal, Belgium, Holland, France, Czechoslovakia, Germany and Switzerland. Committees were organized in the various countries to choose Christian literature—tracts, devotional books, commentaries; assign them to printers; and distribute the finished product.

Colportage will supervise the work and help to finance the initial cost of publishing. However, Taylor expects that once books have started to sell, the European publishers will sustain themselves. With

Christian literature so scarce—in Greece, for example, there are only seven or eight Christian books in print—Taylor believes that there will be more than adequate market for these "paper missionaries."

technician

FIRST SPECIALIST TO JUNGLE

The first product of Moody Bible Institute's nationally known Missionary Technical Course has left for the field.

Frank Mathis, twenty-four-year-old Californian, left in September for missionary "finishing school" in the jungles of Chiapas, southernmost state of Mexico. There he is in a preliminary period of testing and training before being assigned to duties in the jungles of Pucallpa, Peru.

Mathis actually did not graduate from the full four-year course. He spent the past two years in an intensive study of aviation, radio and Bible at the Institute. Previously, he had been on the staff of the Institute's west coast branch in Los Angeles and assisted in producing the film, "Voice of the Deep." He had also been an airborne radar technician in the Air Force during the war, with aircraft and engine training.

With this accumulation of knowledge and experience, plus a lifelong interest in mechanics, Mathis is qualified in the fields required of a mission technician: Bible, aviation, maintenance and repair, radio and photography. He has his commercial pilot's license and a Link trainer's license. On the field he will be working with missionaries of the Wycliffe Translators.

While Mathis is the first product of the Technical Course, he is not the first aviator to go out from the Institute's flight training school at Elmhurst, Ill. Instituted in September, 1946, the aviation course has produced pilots for Alaska, South America, India, and other mission fields around the world. The complete four-year program for missionary technical specialists was added later.

preview

CHICAGO ALUMNI HOLD ROUND-UP

First showing in Chicago of "Dust or Destiny," new Moody Institute of Science film, will be reserved for alumni, according to current plans of the association. The film preview will climax a dinner meeting at 6:15 P.M. on Monday, October 3, held at Moody Bible Institute.

Also planned for the Chicagoland gathering is the election of officers.

Yosemite

THOUSANDS IN OPEN-AIR THEATER

Between three and four thousand people surrounded by all the beauty of Yosemite National Park witnessed "God of Creation," "God of the Atom," and "Voice of the Deep" in an open-air theater on July 23, 24 and 25. David Sharp, Moody Bible Institute film representative, was responsible for the showings.

The grandeur of the scene, according

Moody Monthly

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to Sharp, added power to the beauty of the message of the films. "How wonderfully they blended with the night scene, an unforgettable experience for both young and old," he said in describing it. "Many testified to blessing as a result of the showings, and only God knows the full result of this testimony to His power and love."

questionnaire

SURVEY OF RECENT GRADUATES

More than three-fourths of Moody Bible Institute's recent graduates are in Christian work today.



Raymond

That was one of the facts uncovered in a recent survey made by the Institute's Promotion Department, according to Director John Raymond. Of the questionnaires sent out, one-third were returned—an unusually high percentage for such a survey, Raymond states.

Also uncovered in the survey was the fact that 67 per cent of the graduates chose to attend M.B.I. through recommendations of former students.

The great majority of students rated the spiritual value of their Institute training as "excellent." Also overwhelmingly voted "excellent" were the experience and training in Christian witnessing, as well as the knowledge of the Bible acquired at the school.

Thirty per cent of recent graduates are ordained ministers.

Various forms of Christian work in which the graduates are engaged include the pastorate, foreign mission field, home mission field and Christian education.

consecration

"THEY FOLLOW ON" SUMMER TOUR

On July 1 of this year a personable young man backed his car out of Institute Place in Chicago and set his face to the East. With him were his wife and their two small children. With him also were prints of three Moody Bible Institute films, "God of Creation," "Against the Tide" and "They Follow On."

Chuck Wilson's job was to bring these films, especially the new production on student life titled "They Follow On," to Bible conferences of the east coast. By the end of the summer, he had shown it some fifty times—to audiences in churches and Youth for Christ rallies as well as conferences.

His purpose was largely to interest young people in attending the Institute. But he soon discovered that the message of "They Follow On" was more than the story of a school. As more and more young people came forward to consecrate their lives for Christian service, Chuck Wilson realized that it also carried a powerful missionary challenge.

The 30-minute sound and color film

was produced this spring, with all parts taken by students at M.B.I. It is now available through the facilities of the Promotion Department to interested churches and other Christian groups.

benthoscope

SCIENTISTS WATCH OCEAN DIVE

While international headlines flashed the news of a significant scientific event around the world, two Moody Institute of Science representatives were witnessing the spectacle firsthand.

In August, Scientist Otis Barton made his world-famous descent into the ocean depths in his sea-diving benthoscope. Present at the scene of action was F. Alton Everest, associate director of M.I.S. Both Everest and Dr. Irwin A. Moon, director, were also members of an earlier expedition when Barton made an initial dive of 500 feet and the benthoscope was tested to a depth of almost half a mile.

The benthoscope itself is a cast steel sphere, dropped from a crane on a barge by a steel cable to which are fastened power and telephone lines.

Valuable film footage for future M.I.S. productions was obtained by the Moody men, the only outside scientific representatives on the expedition. The trip carried them into flying fish territory and afforded opportunity to initiate a long-considered film project.

Invitation to participate in the diving expedition came as a result of a recent showing of Institute films to scientists from the University of Southern California. Mutual co-operation with the university in future projects may well result in rare film footage for M.I.S., according to Everest.

newcomers

FALL TERM BRINGS LARGE CLASS

The entering class at Moody Bible Institute this fall included approximately 275 men and women, according to statistics from the office of the Deans. Registration was held September 8 and 9.

Of this group, it is reported, eighteen are college graduates, seven are nurses, and others have had similar previous training. More than thirty are listed under the G.I. Bill of Rights. The specialized Missionary Technical Course, restricted to a small group, accepted its full quota of twelve new students.

Because of existing international complications, two men students expected from China have not arrived. However, one came from Hawaii and others from Canada. Two sets of twins, all men, are also enrolled.

alumni

INAUGURATE NEW PROGRAM

Scholarships and a new plan for fund raising are among features of the Alumni Association's advance program, as described in the fall edition of *Moody Alumni News*. Previously announced phases of the program include bimonthly

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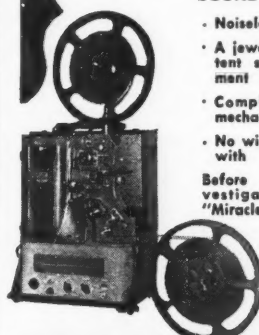
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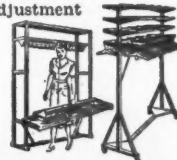
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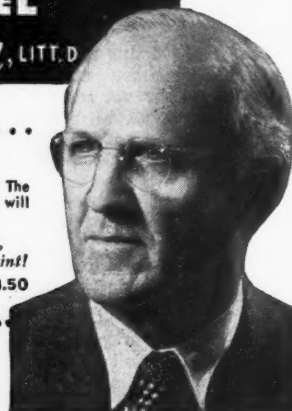
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publication of the *News*, a half-hour weekly broadcast over WMBI, personal letters to alumni sent twice yearly by the association, and the formation of local fellowships in each state.

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Recommending that every member of the association set aside one-tenth of his tithe for the Institute, the program outlines a new policy in regard to gifts from alumni. These gifts, to be administered by the executive committee of the Alumni Association, will be used for "some project in the Educational Branch, unless there exists some urgent need in another branch of the school," according to the official announcement.

Editorials

(Continued from page 74)

Christ, the Prince of Life.

"Remember, the man on Skid Row is not different in kind from the rest of us. He is merely *worse in degree*. On Skid Row we see fallen man at his dismal worst. In the better neighborhoods we see him at his polished best, but he is the same man for all his disguise. In the gutter we find him chained by dope and drink and dirt. On the Avenue we find him bound by pride and greed and lust. To God there is no difference. He sees beyond appearances and He knows what is in every man. His remedy for every man is the same, a new birth and the impartation of a new kind of life.

"The gospel is the power of God operating toward the moral and spiritual transformation of man. And it works! Thousands will testify that it does. No man who wants to climb up out of his past and find a new and better life should overlook the gospel. It is God's way out, and there is no other."

Christ and Christ alone is the remedy for the Skid Rows, wherever they may be found. His gospel is still the power of God unto salvation to the most helpless man in sin. May we keep this ever in mind. But may we also remember that He is the

remedy of the respectable man or woman as well.

The outcast who stumbles into the rescue mission and the apparently self-sufficient leading citizen drifting through life without the Saviour are, in reality, kinfolk under the skin. The one merely lives a little farther down the same broad street of ungodliness than the unregenerate but polished man or woman.

May God help us wherever we are to reach out to the Pharisees as well as to the publicans and sinners.

New Books

(Continued from page 135)

ity of the man, and his dependence on the Lord in everything. There is an introduction by one of Mr. McConkey's college chums, the late Henry W. Frost, director emeritus of the China Inland Mission.

169 pages. Bethany House, Pittsburgh (1939). \$1.25. J.A.S.

Quakers in the Modern World, by William Wistar Comfort.

Written by the president emeritus of Haverford College, one of their leading institutions of higher learning, this little volume is a veritable gold mine of authoritative information on the history, beliefs and practices of the Quakers. One rises from the reading of this book with a greatly deepened appreciation of the contributions the Friends have made to the moral and cultural life of our country. In these days of noise and confusion, America would profit richly from absorbing something of the serenity and stability so characteristic of this small but influential religious sect.

But while there is so much to admire in Quakers, particularly their wedding of mysticism to practical service, we can but regret their tendency to exalt the inner light above the authority of Scripture, and to belittle the importance of the ordinances of the church. While extolling the virtues of the Friends, the author is frank in pointing out their defects and shortcomings. Altogether he has produced a thoroughly satisfactory work that those who seek a comprehensive view of the composite religious life of America today can ill afford to neglect.

212 pages. Macmillan Co., New York (1949). \$2.50. C.N.B.

Moody Monthly

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Advertisements under this heading are 15 cents a word, minimum charge, \$3.00.

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When Angels Sang [Continued from page 78]

the fountain filled with blood, the blood of Jesus Christ which cleanseth us from all sin."

"Hit would do me some good ah reckon," Joad admitted. "Get the black off'n me, ah guess. Ah knows what yo' all is drivin' at, Preacher."

The missionary's voice was gentle now. "Joad, just one dip into what folks call 'religion' won't do. What you need is the Lord Jesus Christ in your heart."

"Mebbe yo're right, Preacher," the mountaineer replied soberly. "But ah nevah did get hit straight. One says to do this, an' another says do that. Ah 'members how mah ol' daddy done got religion, an' signed the' pledge. An' 'fore the ink was dry on th' paper, he went to his jog o' corn. An' all the weepin' an' the wallin' nevah done him no good. Now what about that, Preacher?"

"His good intentions wouldn't do it," the missionary explained, "or those well-meaning folks who tried to help. The pardon was already signed for him nineteen hundred years ago on Calvary's cross, written in the blood of the Lord Jesus Christ. The pledge Christ signed and sealed means victory for you and me. It would have meant the same for your old daddy too, if someone had told him and he had believed."

"Guess nobody done tol' ol' daddy," mused Joad.

"It's like this, Joad. Just thinking about that pool up there on the mountain wouldn't cleanse you from the soot—you'd have to plunge in, wouldn't you?"

"Reckon so," Joad admitted.

"It's like that too with the fountain filled with blood—the blood of Jesus," the preacher continued.

His voice took on new urgency. "Your grandmother knew all about that fountain, Joad. It will also make you whiter than snow, and wash all your sins away. 'Without the shedding of blood there is no remission' of sin . . . 'Christ died for our sins according to the scripture' . . . That is the Word of God. You must accept it on faith, believe it . . . 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"These promises are for sinners, and sinners are the only people God can save," the missionary went on. "God also says that 'all have sinned, and come short of the glory of God' . . . 'There is none righteous, no not one.' He says that 'all we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all.' Won't you come to Jesus, Joad? Today—right now?"

Joad hesitated. "Preacher, yore talkin' th' Good Book."

"That's right, Joad," assented the missionary. "God said it. I repeat it. Now won't you believe it and receive it?"

"I got more'n half a notion to try it," the mountaineer said slowly.

Recalling the good seed sown on previous meetings, and sensing conviction, the missionary spoke again.

"It's between you and God, Joad. Let me help you. I stopped at the old mill pond this morning just to pray for you, and after my prayer I came by this way

just especially to see you."

"Preacher, did yo' sho' nuf pray for me?" There was wonder in Joad's voice.

"Yes, Joad, I did. Now how about it? Let's kneel right here by the stump and tell God all about it."

"In all this stove soot an' black?"

"Yes, just as you are. Right now . . . 'Now is the accepted time; behold, now is the day of salvation.'"

As Joad dropped to his knees beside his friend under the broad expanse of God's blue sky, the missionary began to sing softly in a voice which trembled with emotion:

*"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."*

"Father God," the missionary prayed, "You know all about it. You have heard me talking to Joad. You know his need. While he is right here beside me, speak to his soul. May Thy Word be empowered, and may the Holy Spirit bridge the gap and take him out of sin and death over on our side. Dear Father God, forgive his sins. Wash him in the blood of the Lamb. Save his soul, for Jesus' sake, and we'll give You the praise, honor, and glory. Amen."

There was silence as the seconds ticked by; then a muffled sob from old Joad. A heart of stone was melting under the love of God.

"Tell it to God, Joad," the missionary whispered. "Ask Him to save you. He will do it. Go ahead and trust Him."

"Dear God". . . Joad faltered, then went on, "Dear God, Jesus, Lord. Ah ain't no 'count, ah reckon. Ah know ah'm a sinner, 'cause ah jest can't be no better mah own self. Ah cain't pray, God, so You'll jest have to fill in th' places where hit don't sound right. Ah'm a sinner tryin' best as ah knows how to ask if You'll save me. If You'll save this ol' black sinner, yes, black outside an' blacker 'n that inside, ah'll jest thank You, fer Jesus' sake. Amen."

"I'm glad you thanked Him, Brother Joad," the missionary whispered.

"Ah done took Him, an' He took me." There was joy and wonder in the mountaineer's voice. "An', Lord, did You hear that—th' preacher jest called me Brother Joad, so ah guess that ought to fix hit, Lord. Thank Yo' and Hallelu-ye!"



AFTER FIVE MORE CALLS, the missionary turned toward home. But there was a spring in his step as he climbed the quarry trail. When he finally paused beside the old mill pond, the hawk had long since wheeled away beyond the highest branches of the tall pine; the water bug had ceased its crazy zig-zag voyage. Upon the ridge a twitter of birds, punctuated by the repeated call of the whippoorwill, sounded the close of another day, a suggestive after-beat to God's great symphony. But as the missionary turned toward his mountain cabin, he fancied he could hear the faint, exulting notes of an even sweeter song—the song of angels rejoicing in heaven at the coming of another sin-weary soul to God.

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mountain
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weary soul

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